

THE TEN DIRECTIONS

Fall/Winter 1991
Volume XII, No. 2

Published by Zen Center of Los Angeles and The Kuroda Institute



TURNING THE DHARMA WHEEL: The Gift of Unsurpassable Giving

NEITHER TO BE NOR NOT TO BE: Master Unmon and Hamlet

A SUMMER OF BLESSINGS: Intensive Practice at Zen Mountain Center

PERSPECTIVES ON ZEN AND THERAPY

ZEN MASTER CHINUL'S *Secrets on Cultivating the Mind*

Founding Editor
Taizan Maezumi, Roshi

Editor
Wendy Egyoku Nakao

Assistant Editors
Kevin Brandon
Joan Jo-an George
Burt Wetanson

Bodhisattvas this issue
Charles Koren Baker, Christina Shin-getsu DeMary, Charles Duran, Anne Seisen and Charles Tenshin Fletcher, Marc Koshin Giet, Lorraine Gessho Kumpf, Kendall Kendo Hoffmann, Debra Jaynes, Mary Keion Levin, Bob Kaimei Marrero, Nicolee Jikyo Miller, Douglas Hosho Potter, and Nina Reiju Wasserman.

Taizan Maezumi, Roshi
*Chairman of the Board
and President, ZCLA*

Grover Genro Gauntt
Executive Vice President
Edward Kenzan Levin
Vice President, External Affairs
Alfred Jitsudo Ancheta
Vice Abbot, Mt. Center
Wendy Egyoku Nakao
Chief Administrator

Peter Kakuzen Gregory
*Executive Vice President,
The Kuroda Institute*

ADVERTISING

We welcome Dharma-related advertising, e.g., Buddhist groups, businesses, publications, bookstores, publishers, and suppliers.

For further information,
write to:
The Ten Directions
Zen Center of Los Angeles
923 South Normandie Avenue
Los Angeles, CA 90006

FROM THE EDITOR

Harmony. Intimacy. Caring. Appreciation. This issue of *The Ten Directions* comprises these ingredients. These are some of the words used most frequently by Maezumi Roshi in expounding the Dharma here at Zen Center of Los Angeles. They have become so much a part of his teaching that I no longer remember how we came to absorb them -- tasting, chewing, swallowing, sometimes choking on their meaning, but always slowly digesting them.

ZCLA has been through many bumpy times, and lately we have been reflecting and deeply appreciating the strength and power of Sangha. And, quite frankly, taking delight in the support of people who come together in the Way. Perhaps it's the season. Or, perhaps, we have grown to appreciate each other.

There are many things to feast on in this issue. Maezumi Roshi turns the Dharma wheel of unsurpassable giving. Tesshin Sensei inspires us neither to be nor not to be. The magnanimous power of the oceanic Sangha may cause you to ask, "What is that about?!" When 30 Dharma teachers from around the world gathered at Tassajara this October, the strength of Sangha manifested, encouraging and inspiring us all. The magnanimous power of Sangha is a simple statement of fact. In "Zen Perfume and Beer," we taste how our dharma friends at the Zen Community of New York manifest Buddhist principles as the basis for social action.

The Kuroda Institute presents a brief discourse by Tsung-mi, a patriarch of both Hua-yen and Ch'an. In this translation by Peter Gregory, Tsung-mi's teaching emphasizes that our work really begins *after* enlightenment. And Robert Buswell presents the student and teacher dialogues of Chinul, the founder of Korean Zen, exposing for us the secrets on cultivating the mind.

Eve Myonen Marko captures the blessings of attending summer angu, and Jon Ryokan Janosik reflects on zazen and painting birds. During the summer, Ryokan identified over 85 varieties of birds at Mt. Center, some captured throughout these pages -- flying, hopping, and singing. Several Zen practitioners who are therapists share their experiences on Zen and therapy. Nicolee Jikyo Miller, William Fickling, and Paula Jakunin Fuld give us more food for thought as they explore this intriguing area.

Janet Jikei Wells reviews Joanna Macy's *World as Lover, World as Self*, extending our caring to our world. And finally, we come full circle -- to the end and the beginning of our meal -- to ZCLA's Statement of Right Conduct. Through this statement, we reaffirm the precious ingredients for the awakened life, the harmony of our Sangha, and our appreciation for each other.

Bon appetit!



Calypso Anna
Zen Mountain Center, 1991
H.J. Janosik, from life

Egyoku Nakao
Editor

In this issue:

- 5 Letters to the Editor
- 9 Teisho: TURNING THE DHARMA WHEEL by Taizan Maezumi, Roshi. *The gift of unsurpassable giving.*
- 12 Dharma Talk: NEITHER TO BE NOR NOT TO BE by John Tesshin Sanderson, Sensei. *Master Unmon's "Two Sicknesses."*
- 16 Hokubei Sesshin: THE MAGNANIMOUS POWER OF THE OCEANIC SANGHA: An Historic Gathering of Soto Zen Teachers at Tassajara.
- 18 Social Action: ZEN PERFUME AND BEER by Mitchell Mitsujo Zucker. *Zen training in daily life at the Zen Community of New York.*

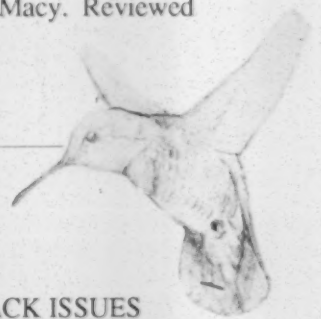
The Kuroda Institute

- 21 FROM THE DIRECTOR by Peter N. Gregory. *Publications and spring seminar, 1992.*
- 22 TSUNG-MI'S RESPONSE TO A QUESTION FROM WEN TSAO translated by Peter N. Gregory. *A discourse on what you need to do after enlightenment.*
- 25 CHINUL'S SECRETS ON CULTIVATING THE MIND translated by Robert E. Buswell, Jr. *An exposition of sudden and gradual awakening by the founder of Korean Zen.*

-
- 30 Ango: A SUMMER OF BLESSINGS: Ango at Zen Mountain Center by Eve Myonen Marko. *Intensive practice at ZCLA's Zen Mountain Center.*
 - 33 AN APPRECIATION OF BIRDS by Jon Ryokan Janosik. *Reflections on painting birds and Zen practice.*
 - 35 Perspective: ZEN AND THERAPY. *Three articles by Zen practitioners who are therapists explore the mix of Zen and therapy in their work.*
 - TO STUDY THE SELF by Nicolee Jikyo Miller.
 - 38 ZEN AS THERAPY by William Fickling.
 - 40 ZEN AND THE WORK OF A PSYCHOTHERAPIST by Paula Jakunin Fuld.
 - 42 Book Review: WORLD AS LOVER, WORLD AS SELF by Joanna Macy. Reviewed by Janet Jikei Wells.

Sangha News

- 43 ZCLA SANGHA EVENTS
- 44 STATEMENT OF RIGHT CONDUCT
- 45 ZCLA AFFILIATE GROUPS
- 47 ZCLA'S LITTLE SHOP OF HARA and THE TEN DIRECTIONS. BACK ISSUES
- 48 IMPORTANT MAILING LIST INFORMATION. *Join The Ten Directions mailing list!*



COVER painting of Western Screech Owl is by Jon Ryokan Janosik.

THE TEN DIRECTIONS is published in May and November by the Zen Center of Los Angeles, a nonprofit religious corporation, and The Kuroda Institute, a nonprofit educational corporation, 923 South Normandie Avenue, Los Angeles, CA 90006. Subscriptions are on a donation basis (\$8.00/yr for foreign). Readers' donations support the publication (see page 48) and are encouraged and appreciated. Circulation is 10,000 copies per issue. Views expressed in *The Ten Directions* are not necessarily those of ZCLA. Copyright 1991 by ZCLA. All Rights Reserved. Reprints by written permission only.



ZCLA PROGRAMS

November 1991 through March 1992

ZEN MEDITATION INSTRUCTION

Learn the basics of Zen sitting and walking.
Wear comfortable, loose-fitting clothing.
Suggested donation \$10
Sundays from 8:45 a.m. to 11:00 a.m.

INTRODUCTION TO ZEN PRACTICE

Offered once each month, this all-day workshop introduces you to the basics of Zen practice and includes an interview with a senior student and a follow-up interview with Maezumi Roshi.
Lunch is provided.
Tuition is \$50; \$35 for full-time students and senior citizens
1991: December 14 1992: January 11,
February 18, March 14

ZAZENKAI

An all-day sitting from 5:30 a.m. to 5:00 p.m.
Lunch is provided.
1991: December 14 1992: January 11,
February 18, March 14

SESSHIN - Live-in intensive silent Zen retreat

December 1 - 8 (ROHATSU) (Mt. Center)
December 26 - January 1 (YEAR END) (City)

DECEMBER 26 to JANUARY 26 -

A 30-DAY SESSHIN AT OUR CITY CENTER

January 19 - 26 (City)
February 14 - 16 White Plum Gathering (City)
February 16 - 23 (City)
March 15 - 22 (City)

ANGO: 90-DAY TRAINING PERIOD

December 26, 1991 through March 22, 1992 (City)
May 26 through August 23, 1992 (Mountain Center)

We also offer daily zazen, services, and talks. Please write or call for further information and to confirm schedule.

ZCLA	ZEN MOUNTAIN CENTER
923 So. Normandie Ave.	P.O. Box 43
L.A., CA 90006	Mountain Center, CA 92561
(213) 387-2351	(714) 659-5272

THE MEMBERS OF THE
ZEN CENTER OF LOS ANGELES
INVITE YOU TO

Peaceful Dwelling: A Period of Intensive Zen Buddhist Practice

led by Taizan Maezumi, Roshi

from December 26, 1991 through March 22, 1992
in the heart of Los Angeles

A 30-day sesshin
from
Dec. 26 to Jan. 26



*"Like fish living in a little water,
what kind of comfort or tranquility can there be?"*

923 South Normandie Avenue, LA, CA 90006
(213) 387-2351

INWARD BOUND

*Programs designed to make the benefits of meditation practice available in everyday life.

* For all those interested in acquiring techniques for a more creative, focused lifestyle.

Zen for Business Professionals

February 28 - March 1, 1992

Zen for Health Professionals

January 31 - February 2, 1992
March 6 - 8, 1992

Workshops are held at Zen Mountain Center, set on 160 acres at the head of a canyon surrounded by national wilderness.

Zen Mountain Center
P.O. Box 43, Mountain Center, CA
(714) 659-5272

LETTERS TO THE EDITOR

"Undisturbed in the Way" Causes a Disturbance

Dear Editor:

We would like to bring attention to a remark attributed to the *zenji* of Eihei-ji that appeared in *The Ten Directions* (p. 16, Spring/Summer 1991). He is quoted as having said, "Western minds can never grasp the true *shobo* (the true dharma). They are too objective." Although we don't know the exact context in which this comment was made or whether he was correctly understood, if in fact he did make such a statement, we think he is greatly mistaken.

The true Dharma is the condition right now of every person in any culture. It isn't the exclusive possession of the East, let alone Japan. To say that "Western minds can never grasp the true Dharma" reflects a very biased viewpoint. We feel it could easily be misunderstood by the readers of your publication.

The word "grasp" can be substituted with "awaken to" or "realize" or "attain." The important point is that regardless of whether a person is from the East or West, regardless of age or sex, we must make the true Dharma our own. Certainly this is no easy task as it requires forgetting or giving up the idea of self. But this is something *anyone* can do and has no connection as such with where a person is born or in which culture he or she is raised.

To grasp the Dharma, to make it one's own is solely dependent on the

following factors. Firstly, a deep, strong faith in the teaching of the Buddha. Secondly, a deep, strong doubt as to why we ourselves haven't realized the essence (the true dharma) of that teaching. Thirdly, a deep, strong determination and resolve to become the Way (attain the true Dharma). And, lastly, under the guidance of a genuine master, the single-minded, wholehearted practice of *zazen* throughout the day, whether we are sitting, standing, walking, or lying down.

As Dogen Zenji said, "This Dharma (the true Dharma) is amply present in every person, but unless one practices, it isn't manifested; unless there is realization, it isn't attained."

We have sent copies of this letter and the page from *The Ten Directions* to which we are referring to the *zenji* at Eihei-ji and to the International Division of the Soto Sect headquarters in Tokyo.

Daigaku Rumme
Doiku Griffin
Daisen Sole
Ryubu Whitney
Hosshinji Monastery
Fukui, Japan

The zenji referred to, but not identified, in the article was the Zenji of Sojiji, not Eihei-ji. --Ed.

Dear Editor:

I am greatly distressed by the article "Undisturbed in the Way" that you published in the Spring/Summer 1991 issue of *The Ten Directions*. Statements in that

article quote Umeda Zenji, the current Sojiji *kanshu*, in a way that is both incorrect and designed to defame the *kanshu*. I hope that you will publish this letter to provide your readers with a more accurate view of what was actually said. I hope also that you as editor, the Rev. Dennis Genpo Merzel as author, and the Rev. Hakuyu Taizan Maezumi as both head of the sponsoring organization and the author's Dharma master, may also reflect on the tenth of the Ten Grave Prohibitions, "Not to disparage the Three Treasures," which you all vowed to observe.

On page 16 of the subject issue, the author provided the following statement as a quote that was translated by an unnamed American: "Western minds can never grasp the true *shobo*, they are too objective." A little knowledge is a dangerous thing. The translator evidently had learned that the dictionary form of a Japanese verb can correspond to the future tense of English. What seems not to have been learned is that the most common use of the dictionary form of a verb is to express an action or condition that is recurrent and to be expected. A Japanese who was present at the same meeting stated much the same thing that I instinctively felt, based on both ordinary Japanese usage and participation in many Japanese-Western encounters. The actual statement was that Western minds *ordinarily do not* grasp the true *shobo*. Quite a different thing than saying we are inherently and for all time incapable!

A part of what was intended probably hinges on the preceding question about whether any of the Westerners understand the Japanese language. The phrasing in the article implies that the question was asked to be sure they couldn't understand the negative statement to come. In fact, however, I have heard the same question asked in what are probably identical words many, many times. It is asked by Japanese priests that wish to share their Dharma with visitors but do not feel able to do so in a Western language. When we combine the response (that no one understood Japanese) with the modern Soto use of "*shobo*" for the words of Dogen Zenji, I

The Ten Directions welcomes letters to the Editor. All letters are subject to editing. We enjoy hearing from our readers.

Shambhala

NEW FALL TITLES

THE WISDOM OF NO ESCAPE And the Path of Loving-Kindness

Pema Chödrön

"Here's a woman who embodies her message. She speaks from genuine connection to the source."

— Helen Palmer

"These teachings are simple, earthy, and alive. Pema's deep experience and her fresh way of looking at things are like mountain water—clear and refreshing, as good Dharma should be."

— Jack Kornfield

\$10.00 Paperback

BENEATH A SINGLE MOON Buddhism in Contemporary American Poetry

Kent Johnson and Craig Paulenich
Introduction by Gary Snyder

This extraordinarily rich and diverse collection of over 250 poems and 30 essays by 45 contemporary American poets "provides compelling evidence of a continuing preoccupation in American thought, from Emerson, Thoreau, and Whitman to the poets here represented. It is the human search for locating home... to let go of our 'lives' and so live them."

— Robert Creely

\$22.50 Paperback

ORDERLY CHAOS The Mandala Principle

Chögyam Trungpa

According to the mandala principle, all phenomena reflect a single reality. As the author explains, there is chaos and confusion because everything happens by itself, without any external ordering principle. At the same time, whatever happens expresses order and intelligence, wakeful energy and precision. Through meditative practices, the opposites of experience—confusion and enlightenment, chaos and order, pain and pleasure—are revealed as inseparable parts of a total vision of reality.

\$13.00 Paperback

FURTHER TEACHINGS OF LAO-TZU Understanding the Mysteries

Thomas Cleary

From the renowned translator of *The Art of War*, this book presents further teachings of the author of the *Tao Te Ching* translated in English for the first time.

"At long last, the continued elucidation of the deeper mysteries of the Tao has been thoughtfully unraveled... Further Teachings of Lao-tzu is Cleary's crowning achievement to date!"

—Chungliang Al Huang

\$20.00 Cloth

RELATIVE WORLD, ULTIMATE MIND

The Twelfth Tai Situpa

In this book, Tai Situpa describes the ten aspects of knowledge, the normal worldly activities through which the ordinary person can achieve understanding and realization. Using examples from Buddhist teachings as well as everyday life, the author shows how the first nine aspects of knowledge cover all avenues of "right livelihood," leading to the tenth and most advanced aspect of knowledge, inner truth.

\$12.00 Paperback

THE SHAMBHALA DICTIONARY OF BUDDHISM AND ZEN

Edited by David O'Neal

The lives and teachings of important philosophers and masters of meditation, the variety of practices, the basic texts and scriptures, and the range of sects and schools of thought are among the subjects covered in the more than 1,500 entries. Pronunciation tables, a comprehensive bibliography, and a Ch'an/Zen lineage chart are also provided.

\$16.00 Paperback



SHAMBHALA PUBLICATIONS, INC.

Distributed by Random House

Now at your bookstore, or order from Shambhala Publications, Horticultural Hall, 300 Massachusetts Avenue, Boston, MA 02115. Send for free catalog.



LETTERS

think we can infer that the *kanshu* believes at least part of the problem is that Westerners rarely can approach the Soto teachings either in their original language or in the various (and varying) modern Japanese of recent religious scholars.

The fact that a serious misunderstanding could occur in English translation of one brief, simple, ordinary statement in modern Japanese certainly underlies the opportunities for complete misunderstanding of thirteenth-century philosophical writing of the highest literary quality.

It is a lesson I shall bear firmly in mind each time I am called on to translate or interpret Japanese Buddhist teachings. I sincerely hope that all those involved in the present article and all those who read this letter will also remember that lesson.

Jiho Sargent
Assistant Priest, Taisoji
Tokyo, Japan

A REPLY FROM GENPO SENSEI

Dear Editor:

Recently *The Ten Directions* was gracious enough to print an excerpt from my book, *The Eye that Never Sleeps, Striking to the Heart of Zen*. In the excerpt, "Undisturbed in the Way," I spoke of my visit to Japan in 1986 when we visited Sojiji Monastery.

I spoke of a discussion that went on between the *zenji* and all of us attending the *Tokubetsu* sesshin of October. I related what I understood the *zenji* to have said in Japanese. This was translated to me by one of the other Western participants who had some grasp of the Japanese language.

The way it was explained to me, the *zenji* was saying that the Western mind

can never grasp the *shobo* (true Dharma) because of our dualistic or objective way of perceiving reality. It has been brought to my attention that what he actually said was, "Western minds ordinarily do not grasp the true *shobo*." I received his statement in the way I had understood it as a tremendous koan to be actualized in my own life. Just as the 5th Patriarch challenged the 6th Patriarch when he said, "People of the South have no Buddha nature — how can you attain Buddhahood?" Hui-Neng answered, "As far as people are concerned, there are North and South, but how can that apply to the Buddha nature?"

The way I took this statement was, "The *zenji* is challenging each one of us to go beyond our limitations and realize the true Dharma." Now as I understand more precisely what he actually said, he was saying that it is very difficult for Westerners without a thorough grasp of the Japanese language and a true master to grasp Dogen Zenji's true teaching. This, of course, is very true because of the subtleties of both the language and the teaching.

If anyone misunderstood what I was trying to express or what the *zenji* was trying to express, I am deeply sorry. By relating this story in the book, I in no way meant to be disrespectful to the *zenji*. Certainly the *zenji* was not criticizing or being disrespectful to Westerners. He was simply doing his job as a great Zen master to challenge us to truly accomplish Dogen Zenji's teaching. I related this in a Dharma talk to my students during sesshin as a teaching and an inspiration for them, and for us all to be determined in our practice to accomplish the Buddha Way together.

Thank you very much for this opportunity to reply to the concerns expressed in the letters. I extend my sincere apologies for any misunderstandings.

Genpo Merzel, Sensei
Bald Peak Mountain Zendo
Hillsboro, Oregon

MORE ON AHIMSA OR NON-HARMING FOR OUR PLANET

Dear Editor:

I've found all the hoopla in *The Ten Directions* regarding vegetarianism versus omnivorousness in light of Buddhism quite interesting. As I understand it, Buddhism arose in the cultural context of Hinduism and retained the tenet of vegetarianism apparently without questioning its underlying assumptions. As Joseph Campbell pointed out in his television series "The Power of Myth," vegetarianism was purposely sanctified in Indian culture (with karmic 'punishments' attached) at the time agriculture was "discovered," to ensure that the populace would make the transition from hunter-gatherer culture to the more socially and politically desirable agricultural society.

Campbell reminds us that in the formation of religion, the mythologizing or sanctifying of social customs is ultimately an arbitrary decision: in other words, does not necessarily imply inherent sanctity in the custom itself. For 20th Century American Buddhists to assume it does mean this, we have subconsciously concluded that a revelation of its sanctity occurred to someone, somewhere, which is to slip back into the conditioning of Judeo-Christian religiosity in which most of us were raised.

Once sanctified, the assumption that arose was that those forms of life whose sentience we humans can perceive are apparently the only sentient ones — because those are the only ones "covered" by the insurance of *ahimsa* as traditionally practiced. This cultural assumption of greater value assigned to animals, humans, and bugs leaves us blind to the sentience of the plant and mineral world and, thus, apparently exempted from *ahimsa*. Buddhism practiced thus (and the vegetarian ethic that arises from Hindu-Buddhist sources) is seemingly proceeding on an ontological blunder. . . .

. . . As an on-again, off-again vegetarian and a student of the Dharma, I find

LETTERS

all of this snobbery at once distasteful and ludicrous. Lastly, I feel by ignoring the sentiency of the plant and mineral world, doctrinal vegetarians and Buddhists are unwilling to feel the guilt or other gritty emotions that come from facing the fact that to consume other life forms is a necessity for the survival of our physical vehicle. To not fully face this fact is to not fully address *ahimsa* and human living. It is a retreat into the safety and ego-enforcing domain of asceticism; it is attaching to a "small teaching" and missing the big picture.

How to live lightly, with gratitude and grace — this is the question behind *ahimsa*; answering it is part of working out our own personal salvations with diligence. . . .

P.S. It seems spurious to speak of the "ecological advantages" of vegetarianism while the taboo remains on even breaching the subject of population and birth rate control, as this is most likely the source of our ecological cri-

sis. Most of us have been acquainted with the notion of over-population for 20-some years at least, and yet it remains fashionable to interpret this as applying to somebody else in some far-off "Third World" place. How do we reconcile all the trendy and aggrandizing talk about saving the planet in light of Buddhist ethics while we continue to reproduce? If we had some light shed on the matter 20 years ago and yet chose to reproduce, what other conclusion can be reached than that this is an act of self-indulgence? Who will step forth to address this? To advocate other types of family units other than the biological in light of the present planetary situation? To address the link between ego and biology?

Leslie Stevens
Ketchum, Idaho

Dear Editor:

Overpopulation is at the root of most of our problems. True "*Ahimsa*" starts in the bedroom with mutual awareness — "Mindfulness," if you will, of the "state of things," especially, "just where in the lunar cycle of fertility are we?!"

Any effort to "Save habitat for all sentient beings" will include a simple education in natural birth control, taught to as many as possible to be most effective. The creation of unwanted progeny is the most violent of acts! Let's learn and teach with compassion.

Steve Kriol
The Rhythm Clinic
Los Angeles, CA

HOW THE TEN DIRECTIONS GOT ITS NAME

Dear Editor:

Last night during a discussion of your publication, which took place at the Jo Ren Zen Center in Vista, California, we wondered what is the origin of

this title *The Ten Directions*? Is it based on anything stated in the sutras or some teachings? We do appreciate your publication and find it very valuable for our members.

Lucille Honeycutt
Oceanside, CA

The title The Ten Directions is derived from "Jippo (the entire universe)," a fascicle of Dogen Zenji's Shobogenzo. Jippo means "the ten directions" — north, south, east, west, the four points in between, and up and down, or the whole universe.

Twelve years ago when we decided to begin publication of a newspaper, our Sangha held a naming contest. "The Ten Directions" was submitted by Burt Wetanson (now an assistant editor for The Ten Directions), who was struck by the phrase "... the Sangha in the ten directions brings peace to all ..." when listening to our closing chant for the week. His was selected from among all the entries (Burt received a cake!). If I remember correctly, when Maezumi Roshi announced the selection, he also remarked, "It's a little pompous for us, but it's okay."

In any case, the title has served as an inspiration for those of us who work on the journal — moving us from our narrow focus and constantly reminding us to enlarge our capacity to embrace all of the life that we are. Our Sangha has grown and expanded around the world as our practice slowly refines itself. We hope that The Ten Directions has come to reflect this as well. Any suggestions that you, or any of our readers may have, are always welcome.

--Ed. ♦

*All these years
Burdened by 'knowing'
Pretending to know*

*Suddenly
Not knowing,
How much lighter your step!*

♥ --John Genryu Arkle

SONOMA MOUNTAIN ZEN CENTER



Daily Meditation Study
Sesshin Zen Workshops
Individual Retreats Work

Situated on 80 acres, we are a lay residential practice center under the guidance of Jakusho Kwong, Roshi, Dharma successor to the Soto Zen lineage of Shunryu Suzuki, Roshi.

6367 Sonoma Mountain Road
Santa Rosa, CA 95404
(707) 545-8105 mornings

TURNING THE DHARMA WHEEL

by Taizan Maezumi, Roshi

Lately I have been giving teisho on "Maka-hanya-haramitsu," Dogen Zenji's interpretation of the *Hannya Shingo* (*Heart Sutra*). In fact, this week is *Prajna Week*, the week of the autumn equinox. In Japan, it is our custom to observe the autumn equinox on the middle day of this week with a special religious observance called *Higan*. During this week, we contemplate the practice of the six *paramitas**, which are among the most common principles practiced by Mahayana Buddhists.

The first *paramita* is *dana paramita* or giving. This *paramita* is directly related to *prajna* wisdom, the essential teaching of Buddhism, on which "Maka-hanya-haramitsu" is based. How do we acquire such wisdom? Reveal it? Understand it and practice it in our daily lives?

From time to time, I have mentioned that "*param*" means "the other shore"; and "*ita*" means "to have reached" (the perfect present tense). So, "*paramita*" means "to have reached the other shore or to Nirvana." There is another interesting interpretation in



Maezumi Roshi

Photo by Jim Whiteside

which *paramita* means "the best, the very best, the so-called unsurpassable." *Dana paramita* is unsurpassable giving; the very best giving. How do we interpret and practice this kind of giving?

What is the best way to give? Zen has a standard for this: The three wheels are empty, peaceful, and tranquil. Giver, receiver, and the things given are empty, peaceful, and tranquil. Real, unconditional giving is not, in any sense, artificially reckoned or measured. In its very nature, it is empty; without gain, without loss. It is in this way that giving is best done.

This teisho was given on September 21, 1991 at ZCLA.

* The six *paramitas* are giving (*dana*), morality (*sila*), patience (*kshanti*), effort (*virya*), concentration (*samadhi*), and wisdom (*prajna*). The ten *paramitas* are the six *paramitas* plus skillful means (*upaya*), vows (*pranidhana*), power (*bala*), and wisdom (*jyana*).

***Dana paramita is
unsurpassable giving;
the very best giving.
How do we interpret
and practice
this kind of giving?***



Song Sparrows
Zen Mountain Center, 1991
H.J. Janosik



TEISHO

There are many different ways to give. Quite often when we give something, we naturally expect a return, not really giving unconditionally. This applies to all the other *paramitas* as well, but perhaps is most obvious in giving because it involves others. In this way, it is considered characteristic of Mahayana practice.

Relating to giving, the first thing to consider is, what to give? In a sense, we can say that everything is a kind of give and take, giving and receiving. All kinds of things arise as conditions for giving and receiving. Isn't this true? In our practice, we can divide "what to give" into certain categories.

One category is giving the Dharma. At this moment, I am talking to you and am giving and sharing the Dharma. And, at the same time, I am receiving something from you — your response, your receiving. And this receiving, however you receive it, is the most rewarding thing for me in this act of giving.

Giving and receiving could be appreciated on many different levels. I mentioned the three wheels. When we say wheel, right away we imagine turning or spinning, which itself is a sort of spinning of the Dharma. The giver is spinning the Dharma wheel. The receiver is also spinning the Dharma wheel. And, the things given — in this case the Dharma — are themselves spinning. All together in that empty space which is most free, in this most precious way, the Dharma is spinning.

Dogen Zenji quotes from the *Maha Prajna Paramita Sutra*:

*In the Sangha of Shakyamuni Buddha, there was a monk who, in non-conceptual thought, said to himself, "I shall continue to have deep reverence for this quite profound prajna paramita. Even though there is no Dharma that either appears or disappears in this, there are the precepts, contemplation, wisdom, liberation, and liberated insight. Also the four stages of stream winners, once returners, non-returners, Arhat attainments are perceivable. Also, there is a way that the Buddha, Dharma, and Sangha Treasures are perceivable; and a way to turn the Dharma Wheel to save all sentient beings is perceivable.**

It is said that the fourth state of *arhatship*, the accomplishment of so-called *Nirvana* or not-returning any more, is called "no learning." In this last stage of *arhatship*, the person is called "the one who is considered to be the person who is worthy enough to receive"

Arhatship is emphasized in Hinayana practice. In Mahayana we emphasize the importance of bodhisattva practice or sharing with others. Generally speaking, Hinayana is generally more concerned with one's own realization. The bodhisattva's practice is to share with others rather than to be centered around one's own accomplishments. Of course, these terms hinayana and mahayana are not exclusive. In practice, each contains the other.

In sharing the Dharma with you these days, I am, in a way, having a difficult time. I have been unclear about how we can really share the practice together in this country, where the form of practice is not quite settled. In Zen Buddhism itself there are many different emphases, and Zen practice is so new in this country. We are not a monastery; we are not a regular temple, as in Japan. And yet, we are all here practicing together. Some of you are ordained as monks or priests and some are laypersons, but we are not really clear as to what these differences are. And being like this, *how* do we practice best? In practicing these *paramitas*, it does not really matter whether you are a monk, priest, or layperson; we can all equally practice. We can evenly and equally practice the *paramitas*.

Translation of "Maha-hanya-haramitsu" by Prof. Hee-Jin Kim. The word "attainable" has been changed here to "perceivable."

How can we really share this so-called buddhadharma that we have and we appreciate? We say the three wheels are "unconditioned", "empty", but I, myself, sometimes almost feel the opposite of that. Even though I know there is the unsurpassable Dharma that we give and receive, somehow I feel stuck somewhere and am not quite spinning smoothly.

In our practice together, we know the general rules for checking where we get stuck. These are the so-called three aspects of greed, anger, and ignorance. I have been struggling through with this "being ignorant" and not quite spinning the wheel smoothly so that we can share comfortably together. Most of the time, I just talk. Sometimes, I really want to bring this *prajna* wisdom up so that we can share it in a different way. How can I spin the wheel so that you can give me the help and support needed for the dharma wheel to turn smoothly? I want you to point out where and by what reason my wheel is not quite spinning right.

To some degree, perhaps it could be said that, according to one's position, the way to turn the wheel is different. Maybe and maybe not. I can put myself in your position of receiving the Dharma, but perhaps you might see more clearly than I do where the spinning of the Dharma is not quite smooth for me. Or perhaps, you may see that your wheel may not be spinning quite right, or vice versa.

Another category of giving is that the best thing to give is "no fear." We can give and receive quite mutually and freely this Dharma wheel of "no fear." And yet, how are we doing it?

Dogen Zenji talks about Avalokitesvara Bodhisattva doing deep *prajna paramita*, which is anything, everything -- literally everything, which includes the six *paramitas*. And Avalokitesvara Bodhisattva relieves all fears and suffering. The point is: Who is really Avalokitesvara Bodhisattva? Of course, you know the answer. When we have any troubles or difficulties -- as I have, being stuck somewhere -- we know the wheel is not quite turning smoothly. Where could the problem be? And how could we turn smoothly? Of course, as far as the Dharma goes, being stuck -- the wheel is not turning smoothly -- is itself no other than the function of the dharma. There is always a giver and a receiver. We are the Dharma ourselves. How is it to be turned? This giving and receiving is always a mutual thing. Dogen Zenji says, "Before one is fully awakened or accomplished, we should raise the bodhi mind to liberate others." My position and your position are the same. How are we really doing it? Who is really the giver? Who is really the receiver? What are we giving? What are we receiving?

We can say that the six *paramitas* are what we are. Giving and receiving not just this *dana paramita*, but all of the *paramitas* -- giving and receiving discipline, order, effort, patience, samadhi. Instead of these *paramitas* being theories and principles, how can we give and receive them? Each of us is equally responsible. Perhaps the word "responsible" may be a bit too one-sided. Regarding this basic attitude of giving and receiving, Dogen Zenji says, "The ocean doesn't decline to let any kind of waters come in. That's why it exists as the ocean." This kind of acceptance or sameness revealed by the ocean-like life is *how* to give and receive.

The ocean-like life is the life of each of us. How much are we really appreciating and turning our lives in this way? This is a lot to appreciate, digest, and practice. Here at Zen Center of Los Angeles, we have been talking about restructuring the Center. Perhaps the most important thing is to really restructure each one of our lives in accord with this Dharma. When we really do this, I think all of you, literally, will reveal the abundant Dharma that you have to give and share.

All of you already have an abundance of listening to the Dharma. All of these years, how much have you practiced and studied, read and heard? How can we really give such Dharma or life or treasure -- however we call it -- to others and share together? If we do this, our practice would be a superb practice.

During this week of appreciating "the other shore," all of you know that the other shore is right beneath your feet. Right here. Always here. Wherever you go, that is where "here" is. How can we clarify our understanding and realization and let these wonderful *paramitas* be the Dharma that we give and receive and appreciate as the life of each of us? How can we take this *prajna paramita* as our very life? I would like all of you to reflect on this. This *prajna paramita* -- this unsurpassable wisdom -- all must be really merged into one as your life. ♦



Black-headed Grosbeak
Zen Mountain Center, 1991
H.J. Janosik

***The ocean does not
refuse any kind of
water. That's why
it exists as the ocean.
This kind of
acceptance of the
ocean-like life is how
to give and receive.***

NEITHER TO BE NOR/NOT TO BE

by John Tesshin Sanderson, Sensei

The Book of Equanimity, Case 11 - Unmon's "Two Sicknesses"

Introduction:

A bodyless man suffers illness; a handless person compounds medicine; a mouthless person ingests it; a senseless person is well. But tell me, how do you treat a mortal disease?

Case:

Great Master Unmon said, "When the light does not penetrate freely there are two kinds of sickness.

One is when all places are not clear and there is something before you.

Having penetrated the emptiness of all things, subtly it seems like there is something — this too is the light not penetrating freely.

Also, the dharma-body has two kinds of sickness: one is when you manage to reach the dharma-body, but because your clinging to Dharma is not forgotten, your sense of self remains, and you fall into the realm of dharma-body.

Even if you can pass through, if you let go, that won't do. Examining carefully (to think) 'what breath is there?' This, too, is sickness."

This is the fifth day of sesshin. Already there have been five talks and teisho during this sesshin. And yet, now here we are starting another talk. It

John Tesshin Sanderson, Sensei, is a Dharma successor of Maezumi Roshi and leads Centro Zen de Mexico. This talk was given at Zen Mountain Center on June 28, 1991, during sesshin.

This translation of Case 11 is from the Book of Serenity, translated and introduced by Tom Cleary, Lindisfarne Press, 1990.

reminds me of coming back to breath awareness in zazen. Always coming back.

It just occurred to me that we could say that each day of sesshin begins with a talk at 11:00 a.m. rather than with wake-up at 3:45 a.m. I wonder if that would upset our sense of order. Is there really any such thing as a day that begins and ends? Is there even such a thing as a beginning? Or an end? Is there something there before you, however subtle? A dharma-body, a sense of self, a passing through, or a letting go? If so, Unmon says it is sickness. At the same time, taken as a koan — a focus of self

study — it is not a sickness to be diagnosed, understood, or treated with intellectual understanding, but by direct experience. So, rather than avoid Unmon's sicknesses, we should identify with them, just as Shakyamuni penetrated to the root of human suffering, and Master Eka looked for the mind that is not yet at peace.

We know that Unmon was a truly remarkable and gifted Buddhist teacher. As Jitsudo mentioned, he was enlightened while having an interview with Master Bokusho. Unmon was desperately trying to keep from getting thrown out and in the fracas, the heavy door slammed shut on his leg, severely breaking it. Fortunately, at that instant he had a marvelous experience and insight.

To say what he experienced at that instant, I like Yamada Roshi's expression, "infinite emptiness." Infinite, in that one minded, mindless struggle to meet the Dharma, body and mind long gone and then a brilliant pain, the sound of breaking bones filling the universe, and — all totally empty! Empty struggle, empty Dharma, empty body, empty DHARMA-BODY, infinitely filling the universe with the wisdom of just THIS.

If Unmon had not had a deep ken-sho experience at that moment, you might say that Master Bokusho's methods were a little drastic. So I am sure that Unmon saved old Bokusho's reputation. Imagine! Like Unmon, being

so intense that you are fighting with Roshi to get into the dokusan room. From comments that come up in *shosan* (open Dharma dialogue) and interview, intensity in our practice seems to concern many of us. Talking about this incident provides a good chance to say something about intensity in Zen practice.

Sometimes a person may feel that the group practice is not intense enough and that it is holding them back. If you ever feel this way, please re-examine the situation. I am sure there are many ways to intensify your own practice without putting the responsibility on others. Besides, when we try to manipulate group intensity, it can encourage a kind of hysteria. Frankly, in most cases that I have seen, criticism that the group practice is lacking sufficient intensity is actually that individual's self-delusion. Then sometimes a person may want to practice more intensely, really observing the precautions of sesshin, extra sitting, doing volunteer work, but they feel that by making their practice "special," they create a gap and upset the harmony of sesshin.

That's where teachers and monitors can help. Since they are watching out for you, you can just throw yourself into the practice as intensely as you want — forget such worries, but be ready to respond to their guidance, which is another way to say forget yourself.

I am thankful that our practice here with Maezumi Roshi has so much room in it for people of different personalities and ways of appreciating practice. It brings to mind a master juggler, managing 35 to 40 spheres all at once. As each one comes, giving it the right push and direction to keep them all in harmony.

Unmon's special gift was his Zen expression using words. It is said that any one of his remarks showed three characteristics: cutting off the stream of dualistic thought; revealing direct awareness of this moment; and responding intimately to the question and the

person involved. As a Zen linguistic acrobat, he usually scored 9.95 and up.

Here is a quotation from what I would guess are Unmon's opening remarks to *shosan* with his disciples:

O brethren! You have all called on teachers in various places to settle (your questions of) life



Tesshin Sensei Photo by Reiju Wasserman

and death. Where you went, did not the venerable abbots abiding there say some compassionate words to help you? Are there still any phrases you did not penetrate? Come forth and cite them and let's see. This old fellow will haggle with you all . . .

Then, he says:

Ordinary; thieving cowards slurp up the spittle of others, memorizing a bunch of miscellaneous trash . . .

Ouch! His words hurt worse than Rinzai's shouts and Tokusan's beatings. He goes on scolding like that and then says:

The ancients had a lot of problems to help you, such as: "The whole earth is you." And another said: "Pick me out in the hundred grasses. Recognize the emperor in a bustling market place." Another said: "As a mote of dust arises, the entire earth is contained therein; in the tip of a hair, the whole body of the lion is all there." You take hold and contemplate them over and over again, over long days and many years and you will naturally find a way of entry. In this path no one can substitute for you. It rests with each individual without exception.

Unmon said this, as far as I am aware, before there was any systematic koan study or controversy raised between *shikan-taza* and koans.

For the last year or so I have been thinking, or as Unmon says, "taking hold and contemplating," the aspect of life that appears as sickness or health, and am using this koan and this talk in that process. As I understand it, the United Nations has named 1991 as the World Year of Mental Health, and in Mexico City this August, there will be held a World Congress on Mental Health. It is very complex to organize a big conference like this — maybe two year's work. Among about a hundred topics or themes that the planners proposed was one called "Religion and Mental Health."

Then they contacted various religious groups, including Zen groups, in Mexico to see if they wanted to participate in developing an agenda for this section of the Congress. So I got somewhat involved in it. It was a very interesting and stimulating experience. As Roshi often points out, a Buddhist awareness and the study of suffering is not gloomy and pessimistic, because the point is to transcend suffering. So in Unmon's sicknesses the real point is health. Mental health, as in "this very

DHARMA TALK

Mind is the Buddha." The United Nations, as a neutral, secular organization cannot openly declare this the World Year of Buddhist Practice. But we know what it means.

Having opened up this topic, it seems appropriate to recognize the very practical aspects that would occur to us in relation to mental health, such as diagnosis, treatment, prevention, and care of those that are temporarily—even for this lifetime—disabled by mental dysfunction. We could call these relative aspects. They seem to vary greatly between cultures and from one time to another. A novice Aztec warrior who refused to perform the ritual killing of a bound prisoner and the bomber pilot who refused to drop his bombs might be considered prime candidates for therapy, while those most successful in

accumulating wealth and power at the cost of others' suffering may be considered models of mental health.

Sometimes the contradictions that we feel, between what our society seems to value as "mental health" and our own lack of happiness or contentment, even though we try to comply with such values, can raise big questions for us. We may even feel sick about it. We may even question our own mental health. So we have sickness and health—compared to what?

It reminds me of a man who came to a meeting of our committee on religion and mental health. He sat in for about 15 minutes and then said, "Excuse me, I must be in the wrong place. This isn't what I thought you would discuss." "Well," we asked him, "what did you come to discuss?" He said, "I thought that this was a committee to work on the problem of how to protect the mental health of people from religion." I was kind of struck by that. It is worth considering. Misapplied medicine can kill the patient. Even properly applied it may have serious side effects.

Recently I saw the new movie version of *Hamlet* and was really touched by it—by what we might call the humanity and breadth of Shakespeare's thought. At one point, Hamlet says:

*I have of late—but wherefore
I know not—lost all my mirth,
lost all custom of exercise, and,
indeed it goes so heavily with
my disposition that this goodly
frame, the earth, seems to me a
sterile promontory—this most
excellent canopy, the air, look
you, this brave o'erhanging firmament,
this majestical roof
fretted with golden fire—why
it appears no other thing to me
than a foul and pestilent congregation
of vapors.*

This fellow is definitely sick. That his father was murdered is not the essential point. Gautama's father was in fine health when he left the palace. So, what is the problem?

*What a piece of work is man!
How noble in reason!
How infinite in faculty!
In form and moving how express
and admirable!
In action how like an angel!
In appearance how like a god!
The hearty of the world!
The paragon of animals!*

*And yet, to me, what is this
quintessence of dust?
Man delights not me; no, nor
woman neither . . .*


What is the *point* of this fantastic beautiful body and mind that always results in greed, anger, and ignorance and endless suffering? As I quoted Master Unmon earlier, we try all kinds of things, even calling on various teachers, to settle this question of life and death. In a way, death is also not experiencing the wonderful life that we should have.

Since we have all looked into this for ourselves—read and heard talks—we know that the fundamental problem is our own attachment to deluded thinking. The strongest, most entrenched delusion is the deep, subconscious belief in life and death: that is, duality.

*To be or not to be—that is the
question.*

Sometime soon, after sesshin, please read that famous soliloquy passage in *Hamlet* again. It is one of my inspirational sources. In a way, Unmon's two sicknesses are just that: to be is one, not to be is the other.

One problem with a topic such as religion and mental health is that it is so broad. Religion itself has so many implications. Even among learned scholars, there is not even agreement whether Buddhism, much less Zen, is actually a religion. Now, as a means to focus my study, I just provisionally define religion as the cultivation of mental health. Not just mental health in the relative sense, according to certain



ZEN BONES

The art of Zen masters reproduced from original scrolls on 100% cotton T-shirts. This skeleton, brushed in 1895 by the Zen monk Ryu, invites us to become enlightened and laugh about the truth: We will all end up like him!

T-SHIRTS:
\$19 each

- Black/white ink
- White/black ink

Please specify size (M, L, XL) and add \$3.50 shipping per order. CA residents add 7 1/4% sales tax. Visa, Mastercard, check or money order.

Other images available.

Bodhidharma Ink
P.O. Box 1697-T
Sausalito, CA 94966
1 800 331-5476

FOR FREE BROCHURE:

norms, which is the "to be" side, but also in an absolute sense, which is the "not to be" side. A dynamic harmony of neither to be nor not to be.

And perhaps this religion as cultivation of mental health is the natural function of mind that is not limited to meditation, reading the Bible or the sutras, or trying to be "good." It may just be something like gratitude that life is just as it is and the compassion to let it be just as it is. And it may be so whether we are aware of it or not.

So far, I have talked about what might be called a "sickness of the soul," as expressed by Hamlet. An alienation that implies two options. "To be" — that is, to live and endure suffering, disappointment, alienation as long as the "mind" exists. Or, "not to be" — which is to die or cease to exist, and thus escape. But, as Hamlet later expresses, who can really say that death is an escape? Actually, Unmon in this case is talking to people who have put aside the desire to "escape" by whatever route, and who have an aspiration to awaken to reality — and confirm for themselves the wisdom and virtue of the *Tathagata* — just this.

Some Zen master said, "When asked about the relative, answer with the absolute. When asked about the absolute, answer with the relative." So, when the monk asked Joshu, "Does this dog (me) have Buddha nature (mental health)?" — Joshu said "MU." Absolute. ("Me" - "have" - "Buddha Nature" is really asking about the relative.) So, when we (have the sicknesses of trying to) cultivate mental health, seeking a life of happiness, understanding, contentment, harmony — trying to settle the question of life and death, we need a dose of the medicine "absolute." MU.

As we all know, taking that medicine is called forgetting the self. In the introduction it says, "A bodyless person suffers illness; a handleless person compounds medicine." Bodyless could mean faith in Buddha's realization. Then, handleless would mean whole-

hearted practice; that is, Zen, no separation.

When we actually do raise the aspiration and practice forgetting the self, realization is the natural result. Mind realizing Mind; Buddha seeing Buddha as Just This. MU seeing MU. Sparks of illumination — flashes of insight. But it is something like humor — humor, the spontaneous laugh, usually comes from a contradiction that is resolved or transcended in a flash of insight. What we see as comical, when not tragic, is our relentless clinging to one side or the other of an apparent contradiction that, in fact, does not exist. There is also a laugh, a chortle, a simpering smile that comes from ego gratification. Jokes or remarks that put others down and elevate ourselves need not be confused with humor.

When the mind is "not fully awake," there are two kinds of sickness. One is when you think that you are deluded and can be cured by enlightenment. The other is when you think that you have experienced enlightenment and are cured of delusion.

What is often forgotten about the Zen koan is its implicit base in the bodhi-mind — the bodhisattva spirit, the aspiration to transmute the suffering of insecurity into the boundless joy of impermanence for all beings.

Having "passed" MU, or having experienced *shikan-taza* as body and mind fallen away, is good medicine. The side effect, which becomes another illness, is that we conceptualize and cling to it.

Having penetrated the emptiness of all things, subtly it seems like there is something, this too is the light not penetrating freely.

And it is sickness. However nice this subtle something seems right now, if we really see it as the not-yet-extinguished root of suffering, the habit of dualistic thought, who would want to cultivate that? But by this time, we may be seniors in our sangha, or even beginning



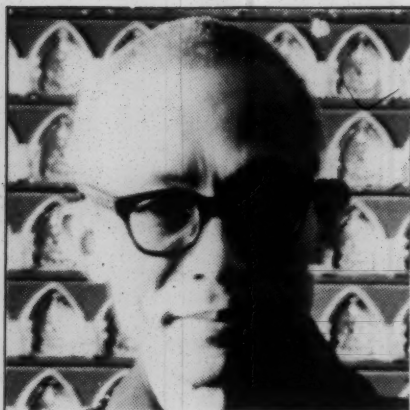
*Calypte Anna,
Zen Mountain Center, 1991
H.J. Janosik, from life*

to take on teaching roles, and I am sure we do actually try to cultivate the "persona" of one who has achieved something.

"A handleless person compounds medicine." Then, if "handleless" implies the free activity of just doing this practice, then "a mouthless person ingests it" means the experiential confirmation of it. Not just a flash of insight, but living emptiness as the dharma-body. Catching the Ox! Even so, Unmon says still there is a clinging to a sense of self as the dharma-body. Still sickness. And he goes on, letting go of the ox . . . and on . . . not even a single breath — this, too, is sickness.

Of course! The whole universe is nothing but my sickness. So, we come back to the United Nations Year of Mental Health and this koan of two illnesses, of Religion and Mental Health. All sickness is my sickness, all suffering is my suffering. Doctor is patient, the patient is doctor. The bodhisattva cultivates the mental health of all sentient beings by catching a mortal disease. Only the Buddha, the senseless one, is well.

Our work as both doctor and patient is never done. If you are holding to the relative, your personal concerns, fears, likes, and dislikes — take the absolute medicine. If you are content, letting go moment after moment, enjoying the bliss of emptiness, then look around you. Suffering and sickness are everywhere. See what you can do to help. Right now that is *sesshin* — "realizing One Mind as your life!" As a bodyless, handleless, mouthless, senseless person — just do it! ♦



Teaching
By
Master
Sheng-yen

CH'AN

M E D I T A T I O N

CENTER

- **Classes**
Beginner's Meditation,
Buddhist Philosophy
Ch'an Training
- **Retreats**
Nov. 29, 1991 to Dec. 6, 1991
Dec. 25, 1991 to Jan. 1, 1991
- **Meditation**
Mon., Tue., Thur., evenings
7:30 p.m. to 9:00 p.m.
- **Sunday Open House**
Meditation, chanting,
vegetarian lunch, lecture

Ch'an Meditation Center
718 • 592 • 6593
90-56 Corona Avenue,
Elmhurst, NY 11373

H O K U B E I

海衆大威神力

THE MAGNANIMOUS POWER OF THE OCEANIC SANGHA

Kaishu daiijinriki. "The magnanimous power of the oceanic sangha" manifested during a two-week *Hokubei* (North American) sesshin held at Tassajara Zen Mountain Center in Carmel Valley, California, from October 1 through 15, 1991. Sponsored by Sotoshu Shumuchō (the headquarters of the Japanese Soto Sect), this historic gathering marked the first time that representatives of the Japanese Soto Zen lineages met together outside of Japan to discuss certification and accreditation of Western teachers and training centers and issues relating to lineage and education.

Since 1986, Sotoshu Shumuchō has sponsored month-long *Tokubetsu* (special) sesshin in Japan to provide further training for leaders of Western Soto groups. Reverend Les Keido Kaye of Mountain View Zen Center, noted that: "Compared to the *Tokubetsu* sesshin in Japan, which I attended, the *spirit* is not much different. I am convinced that the basis for authentic practice is already here in the United States." The sesshin are held under the direction of the newly formed International Division of Sotoshu, which has also sponsored an Ecology Conference and publishes *Zen Quarterly* magazine. Under the leadership of its Director-in-Chief Reverend Reijin Odawara and the direction and work of Reverends Kenzen Yamamoto and Lester Shunten Yoshinami, Sotoshu is reaching out on a global scale to link Soto Zen sanghas with each other.

For two weeks, the group of 30 participants from Japan, the United States, Europe, and Brazil practiced together. The schedule of zazen, services, oryoki meals, study periods, lectures, work, and meetings was intertwined with that of the Tassajara Fall practice period. The Tassajara practice participants and staff generously hosted the gathering. Of this experience, Tassajara Director Teah Zenka Strozer said, "It was *encouraging* and so *confirming* of people practicing this Way together, seeing it from different angles -- women, men, Europeans, South Americans, and us all practicing with each other." Time was also set aside for business meetings, which resulted in a proposal to Sotoshu.

The proposal addresses the issue of certification of Western teachers. The purposes of certification within the framework of Sotoshu were "to assure the authenticity of the Dharma teaching

in our countries; to assure our students that we have been verified by a group more experienced than ourselves; and to affirm our connection with our tradition, particularly that of Dogen Zenji and Keizan Zenji." The group also expressed interest in the possibility of having *Tokubetsu sesshin* held in the United States and Europe at some future time.

It seems appropriate that as the 100-year anniversary of the World Parliament of Religions approaches, Soto Zen sangha teachers are now coming together, developing mutual trust and respect, to foster the growth of the Buddhadharma in the West. In letting go of the barriers between sanghas and with Soto Headquarters, our coming together lays the foundation for future exchanges and mutual cooperation. Reverend Daien Bennage of Mount Equity Zendo in Pennsylvania spent 15 years training in Japan. Reflecting upon the sesshin, she said: "I have always felt keenly that the long, rich tradition of Japan can benefit from Western practice and, equally, that the vitality and freshness of Western practice is a true living branch of the Soto tradition."

All participants expressed their gratitude for being a part of this movement of Zen. On the closing day of the *Hokubei sesshin*, Reverend Ryotan Tokuda of Brazil remarked, "This gathering opens many possibilities for the future. What kind of vision do we need to truly follow this Way?" The strength and power of the sangha can surely lead the way. ♦



Reverends Shunbo Hartman (standing) and Dai-En Bennage Photo by Egyoku



Offering to Shunryu Suzuki Daisho Photo by Sotoshu Shumucho

October 1991 *Hokubei Sesshin* Participants

From Japan: Tsugen Narasaki, Roshi, *Keijuji Temple, Ehime Prefecture*; Rev. Kenzen Yamamoto and Rev. Shunten Yoshinami, International Division, Sotoshu Shumucho; Rev. Dosho Saikawa, *Hosenji Temple, Yamagata Prefecture*; Rev. Ichiryu Yokowari, *Joanji Temple, Shizuoka Prefecture*. **From Brazil:** *Sociedade Soto Zen Do Brasil, Ouro Preto* - Rev. Ryotan Tokuda. **From Europe:** *Shobozan Fudenji, Italy* - Rev. Fausto Taiten Guareschi; *German Zen Association, Berlin* - Rev. Ludger Tenryu Tenbreul; **From the United States:** *San Francisco Zen Center* - Rev. Reb Tenshin Anderson; Rev. Mel Sojun Weitsman; Rev. Blanche Shunbo Hartman; Rev. Jerome Chikudo Peterson; Rev. Katherine Sobun Thanos, *Santa Cruz Zen Center*; Rev. Victoria Shosan Austin; *Zen Center of Los Angeles* - Taizan Maezumi, Roshi; Rev. John Tesshin Sander-son (also of *Centro Zen de Mexico*); Rev. Alfred Jitsudo Ancheta; Rev. Charles Tenshin Fletcher; Rev. Anne Seisen Fletcher; Rev. Wendy Egyoku Nakao; *Milwaukee Zen Center* - Rev. Tozen Akiyama; *Minnetonka Zen Center* - Rev. Steve Tokan Hagen; Rev. Karen Sekijun Thorkelson; *Mount Equity Zendo, Pennsylvania* - Rev. Patricia Dai-En Bennage; *Mountain View Zen Center* - Rev. Lester Keido Kaye; *Sonoma Mountain Zen Center* - Rev. Bill Jakusho Kwong; *Valley Zendo, Massachusetts* - Rev. Fujita Issho.



Hokubei sesshin participants

Photo by Sotoshu Shumucho

ZEN PERFUME AND BEER

by Mitchell Mitsujo Zucker

This is the last of a three-part series describing the activities of the Zen Community of New York and its network organizations. The first article sketched the philosophy of the Greyston Network and the second presented a close look at the individual organizations: Greyston Family Inn, Greyston Bakery, Greyston Builders, and Greyston Business Services. This article details the activities of ZCNY and Tetsugen Glassman, Sensei's understanding and vision of Zen training in the context of daily life.

During the 1987 White Plum Asanga meeting at the Zen Center of Los Angeles, when Maezumi Roshi assembled all of his Dharma successors for the first of what was to become an annual gathering open to all sangha members, Tetsugen Glassman, Sensei, Roshi's first successor, presented a talk in which he likened his practice and teaching of Zen to that of the 6th Patriarch. Tetsugen Sensei did not elaborate on what he meant by this, but went on to talk about his plans to form a social service organization to help homeless families living in the slums of Yonkers, New York.

I never discussed with Sensei what he meant by likening his practice to that of the 6th Patriarch because it seemed too obvious. I believe what attracts most Americans to the 6th Patriarch's teaching has to do with the fact that he confronted an established institution and turned it inside out. He taught that spiritual development (or meditation) restricted to a set formula or particular technique of purging the mind or focusing it on purity while keeping the mind inactive, gradually and inexorably leading to a state of enlightenment, is at best a fool's approach and at worst a deadly delusion. He taught that intuitive wisdom (prajna) and meditation are one and the same, and he adhered to the belief that one must awaken to this very moment immediately, even as one reads this word — DONE — to the oneness, suchness, unity of life.

Tetsugen Sensei's teaching is in the tradition of Zen masters who believe in spontaneous awakening coupled with lifelong commitment to study and meditation. He believes that "encountering oneself is zazen." He is also firmly rooted in the Judeo-Christian ethic of service, compassion, and selfless giving.

Mitchell Mitsujo Zucker is the resource development officer for Greyston Family Inn.

ing. What all this means to those working directly with him can be summarized quite succinctly, if not prosaically: WATCH OUT! BERNIE CAN WORK YOU TO DEATH! What kind of work? What kind of death?

I first met Bernie Tetsugen Glassman in 1972 when we were both students of Roshi at ZCLA. I recall he once told me that it would probably take at least 300 years before Zen became rooted in the West. At the time he made this prediction, he was still working as a mathematician, living and studying at ZCLA, and commuting daily between the Center and Douglas Aircraft Company. What struck me as unusual then was the seemingly frenetic pace of activity around the Center, led by Sensei (then the head monk), and encouraged by Roshi — as though it would take only 300 days to root Zen.

In those days, Roshi's weekly teisho focused on the lives of the patriarchs. Each week another of the ancient masters was brought to life in front of us, in Japanese, Sanskrit, Chinese, and English, complete with anecdotes, translations of their teachings, and Roshi's wonderful commentaries, delivered in his inimitable manner of resurrecting long dead characters, bringing them into the Buddha Hall, and seating them beside you. And all of these wondrous characters, with all of their eccentricities and weirdnesses, stressed the very same truth: Awaken! Awaken! Time's passing and opportunity is soon lost. This "awakening" backs the teachings of Roshi and Tetsugen Sensei. It is the very foundation of their work.

As for Tetsugen Sensei "working you to death," I believe this is as much a function of his understanding of the death of the ego as it is the everyday functioning of his mind, which operates something like a combination Roman candle, main frame computer, and Mississippi river boat gambler's mind. No matter what is said or written about his pedagogy, his real teaching is

stretching. This is his yoga. He doesn't teach how to stretch, but he invites you to stretch along with him. Over the years, hundreds of people have stretched with him. Many mistook their stretches for his stretches. Believing that he was perfectly elastic, they soon discovered that, stretching aside, he was in fact rather ordinary, and they snapped — left in anger, disappointment, frustration, and fear.

Tetsugen Sensei founded the Zen Community of New York in 1980. In the draft of a recent brochure he helped write describing the community's activities, he stated that he "set about to create a teaching in which the Way of Zen would be applied to the individual and to all society . . . based on the model of the Buddhist mandala, a symbolic circle representing all of life. This circle is divided into five parts called the Five Families: Livelihood, Social Action, Communication, Study, and Buddha.

The previous articles in this series discussed the Livelihood and Social Action Families along with the Network organizations associated with them. The Communication Family consists of activities devoted to integrating all five families, maintaining and encouraging communication between them and within the entire Greyston Network, including: newsletters, social functions, fundraising campaigns, outside media relations, lectures, and talks. It provides the common unifying web for the Mandala.

It is the Study and Buddha Families that form the heart and soul of ZCNY's activities. But before describing them, it is important to add one fact about ZCNY that is often overlooked when discussing the organization. Since its founding, ZCNY has attracted some extraordinary people who have shared Sensei's vision of a mandala encompassing all of life. It was through their dedicated efforts, working under very difficult conditions with only subsistence wages, in an environment that, on the surface at least, was not at all congenial to spiritual development, that the Greyston Network was able to establish roots and grow. That they are also dedicated Zen students capable of maintaining a full practice, including monthly one- and two-day retreats, three or four regular sesshin each year, weekly sitting schedules including beginner's instruction, and weekly study programs, is testimony not only to Sensei's strength as a teacher and the richness of the lineage, but also to the dedication of the monks, nuns, and senior students of ZCNY. They are among the finest, strongest, most committed Zen students I have ever met.

STUDY FAMILY

The ZCNY Study Family offers programs that enable students to study Zen teachings in a manner that emphasizes their application to daily life. The primary study program is the "How to Raise an Ox" program, envisioned by Sensei and formed with the help of Sandra Jishu Holmes, Executive Director of Greyston Family Inn, and Nancy Mujo Baker, Pro-

fessor of Philosophy at Sarah Lawrence College and Director of the ZCNY Seminary, both senior students of Sensei.

The purpose of the "How to Raise an Ox" program is threefold:

- to study the basic teachings of Buddhism as applied to our own lives,
- to encounter oneself in an open and friendly way,
- to explore the notion of group practice beyond the zendo: the ongoing sharing of practice in everyday life.

The entire program takes three years (with a second three-year program being developed to evaluate what it means to be a student, a teacher, a bodhisattva). The program borrows techniques from various 12-step programs dealing with addictions. At meetings, there are no questions of right and wrong — just experiences and peer group relations conducted in a non-hierarchical setting.

During the first year of the program, in addition to agreeing to a daily personal practice of zazen, the student examines Buddhist principles in an experiential way using the tools of Buddhism, psychology, and philosophy. The investigation of the self is undertaken using the *skandhas* in personal exercises based on Tibetan teachings, including the focus upon individual colors and postures associated with each *skandha*, plus exercises designed for the individual to see the development and arising of self-concepts. Over a period of five weeks, each of the *skandhas* is investigated in turn. In a similar manner, the Bodhisattva vows, the precepts, paramitas, eight awarenesses, the idea of enlightenment, and our delusions of enlightenment are examined.

During this first year, there is, as Mujo Baker puts it, "a strong emphasis on not getting it right," meaning that the individual is encouraged to look at his or her life from the standpoint of Buddhist principles without drawing specific conclusions. The only conclusion is when the individual creates an inventory of the self and designs his or her own personal mandala reflecting his or her study of the *skandhas*. The course ends with a group sesshin.

The second year continues the encounter with the self, but



GREYSTON SEMINARY "HOW TO RAISE AN OX"

The Zen Community of New York
5 Ashburton Place, Yonkers, New York 10701
(914) 963-9584

*Integrating Zazen, Livelihood, Social Action, and Study
in an Interfaith Community*

SOCIAL ACTION

in relationship with others in the group, which has by this time become an intimate and cohesive part of the sangha. Sensei likens this sharing to *metta* (loving kindness) meditation, allowing one's self-concepts to come out of the closet through *upaya* (expedient means). An analysis of the *skandhas*, the precepts, and all of the other studies of the first year are repeated, but in relationship to the group. During the group

GREYSTON OPENS ITS DOORS TO THE HOMELESS

On October 1, Greyston Family Inn opened its first permanent housing facility for homeless families. The event occurred with no ceremony or fanfare of any kind, in keeping with Greyston's desire to make sure that the 51 residents were settled into their apartments as smoothly as possible. A formal opening ceremony is scheduled for next spring.



Tetsugen Sensei ZCNY Photo

The building houses 19 families in their own apartments and includes a Childcare Center for 39 preschoolers and Youth Activities Center for 25 school-agers, both on the first floor. The Childcare facility will be open by November 1, and the Youth Center sometime early next year. ♦



Moving in!

ZCNY Photo

sessions, questions of involvement in social action and livelihood are studied in a fundamental way. What is social action? What is livelihood? What is right livelihood and social action? What does it mean to study these subjects?

The same fundamental studies of the Buddhist principles are brought forward in the third year, this time in the context of the self in relation to the family, the immediate community, the surrounding community, and the rest of the world. Although the practice of formal zazen is still encouraged, the group extends this practice beyond the zendo into the world through an ongoing sharing of practice in everyday life, interrelating with the greater community through specific projects.

By approaching the same Buddhist principles through rigorous studies of the self in relation to the self, the group, and the community, not only is a clearer understanding achieved, but in the process, a cohesive and intimate spiritual group emerges, giving true meaning to the idea of Dharma sisters and brothers.

BUDDHA FAMILY

Here is the way Tetsugen Sensei defined the Buddha Family in the draft brochure describing the Greyston Mandala: "The Buddha Family. For those committed to living an enlightened life — the endeavor to live in the present moment with an open mind, seeing others as an extension of oneself. Within the Zen Community of New York, sitting meditation (zazen) is the core practice through which this commitment is maintained."

The Buddha Family is the heart of the Greyston Mandala, without which the other families would be lifeless. It is the spiritual pump circulating the life blood throughout the community. Its pulse is the ongoing zazen practice. It is fair to say that strengthening the Buddha Family is Sensei's greatest challenge and the one least understood by most members of the sangha. It is the challenge of bringing meditation to life, to the place the 6th Patriarch meant when he said that wisdom and meditation are the very same things. The difficulty arises from the fact that the Mandala, the Five Families, the Greyston Network — the whole schmear — expand outward centrifugally, encompassing all of life, and includes Network people who have no knowledge of Buddhism and think Zen is a perfume or brand of beer, and people who think they know so much about Buddhism that they can lecture others about it. What does a Network member who happens to be a second generation homeless mother know of sanghas and dharmas? What does a Ph.D. in biochemistry know of homelessness? Yet both are members of the community, learning from each other at a maddening, almost unbelievable pace.

What's happening here is a great big wobbly experiment anchored by a 2,600-year-old rock and suspended by a thread as thin as a fine hair. Will it work? Of course it will! Will it fail? You bet! ♦

THE KURODA INSTITUTE

for The Study of Buddhism and Human Values

FROM THE DIRECTOR

by Peter N. Gregory

Publications. The Kuroda Institute is happy to announce its publication of an abridged, paperback edition of Robert Buswell's *The Korean Approach to Zen* under the new title of *Tracing Back the Radiance: Chinul's Korean Way of Zen*. In addition to Buswell's introduction on the life and thought of Chinul, the new version includes full translations of *Secrets on Cultivating the Mind* (see excerpts in this edition of *The Ten Directions*) and *Straight Talk on the True Mind* as well as selections from the more important sections of *Excerpts from the Dharma Collection and Special Practice Record with Personal Notes*.

Chinul (1158-1210) was the founder of the Korean Zen tradition, and his influence is still very much alive in contemporary Korean Zen life. His account of Zen practice is one of the most lucid and straightforward to be found anywhere. Chinul's regimen of Zen training begins with an initial sudden awakening to the mind's inherent enlightenment, followed by gradual cultivation of that insight, so that one can learn to *act*, as well as *be*, enlightened. The principal means he proposes for catalyzing this initial awakening consists of tracing the radiance emanating from the luminous core of the mind back to its source, thus restoring the mind to its natural state. Rather than the iconoclasm Westerners commonly presume to exemplify Zen, Chinul's works reveal the rich intellectual side of the tradition.

Paths to Liberation: The Marga and Its Transformations in Buddhist Thought, edited by Robert Buswell and Robert Gimello, is now in the final stages of production and is scheduled for publication in the spring of 1992. Sometime this spring, The Kuroda Institute is also bringing out a paperback edition of *Buddhist Hermeneutics*, edited by Donald Lopez. Daniel Stevenson's and Neal Donner's annotated translation of the first chapter of Chih-i's *Great Calming and Contemplation* (*Mo-ho chih-kuan*) is now nearing final completion and may hopefully even be out before the end of 1992.

Spring Seminar Series. The Kuroda Institute is planning something new and different for its spring seminar series at the Zen Center this April (1992). It will be bringing together several scholars (tentatively including Robert Buswell, Griffith Foulk, Robert Gimello, Peter Gregory, and John McRae) for a single weekend session devoted to developing an overview of

the Zen tradition in China, Korea, and Japan. These scholars are all collaborating together on an ongoing project the Kuroda Institute has with the University of Hawaii Press to develop a general introduction to the Zen tradition in East Asia. The seminar will provide an occasion for presenting material to be included in the book to members of the Zen Center and other interested persons. The seminar will thus provide the target audience of the book a unique opportunity to offer valuable input on its contents and approach. Your participation and feedback will be greatly appreciated. For further details on time and cost, please contact Wendy Egyoku Nakao at the Zen Center of Los Angeles (213-387-2351). ♦

THE KURODA INSTITUTE STUDIES IN EAST ASIAN BUDDHISM

Studies in Ch'an and Hua-yen

by Robert M. Gimello and Peter N. Gregory

Dogen Studies

by William R. LaFleur

The Northern School and the Formation of Early Ch'an Buddhism

by John R. McRae

Traditions of Meditation in Chinese Buddhism

by Peter N. Gregory

Sudden and Gradual: Approaches to Enlightenment in Chinese Thought

by Peter N. Gregory

Buddhist Hermeneutics

by Donald S. Lopez, Jr.

University of Hawaii Press

Honolulu, Hawaii 96822

All titles are also available from Center Publications,
923 South Normandie Avenue, L.A., CA 90006

Tsung-mi's *Response to a Question from Wen Tsao*

From his *Correspondence with Laity and Clergy*

translated by Peter N. Gregory

Tsung-mi's *Response to a Question from Wen Tsao* (*Ta Wen Shang-shu so-wen*) was probably written sometime between 828 and 835 and was subsequently included in his *Collected Correspondence with Laity and Clergy* (*Tao-su ch'ou-ta wen-chi*), compiled by his disciples shortly after his death. Tsung-mi's essay answers Wen Tsao's question about the fate of the enlightened person after death. Tsung-mi appended a short verse to his original letter and later, in response to a further entreaty from Wen Tsao, added his own explanatory note to his essay and verse (the latter of which is not translated below). Wen Tsao (767-836) was one of Tsung-mi's most prominent lay disciples. He was connected to the imperial line through marriage, and his devoted service to the T'ang cause, while on the staff of various provincial governors, eventually earned him a prestigious appointment in the central government as minister in charge of the Board of Rites.

Tsung-mi (780-841) played an important role in the development of two of the major traditions of medieval Chinese Buddhism, Hua-yen and Ch'an, being honored as a "patriarch" in both. His writings are thus often portrayed as representing a blending of Hua-yen theory with Ch'an practice. Hua-yen was one

of the principal scholastic traditions that developed during the T'ang dynasty (618-907). It claimed that its teachings were based on the mystical vision of the infinite interpenetration of all things that the Buddha realized during his enlightenment experience as revealed in the *Hua-yen* (or *Avatamsaka*) *Sutra*, from which it took its name and spiritual warrant. Ch'an (or Zen) began to emerge as a self-conscious tradition at the end of the seventh century. Rejecting scriptural authority, it claimed to be based on a historical transmission of the Buddha's enlightened understanding down through an unbroken lineage of patriarchs.

Tsung-mi lived and wrote during a time when a number of radical movements were gaining currency within Chinese Ch'an. The iconoclastic rhetoric of these traditions could easily be misinterpreted in antinomian ways that denied the need for spiritual cultivation and moral

discipline. Having grown up and received his early Ch'an training in Szechwan, an area in which the most extreme of these movements flourished in the late eighth and early Ninth Centuries, Tsung-mi was particularly sensitive to such ethical dangers. He accordingly adapted Hua-yen metaphysics as a buttress against the antinomian implications of these radical interpretations of Ch'an teachings.

In using Hua-yen to articulate the ontological basis and philosophical rationale for Ch'an practice, however, Tsung-mi also redirected the thrust of some of the central Hua-yen teachings. Most importantly, he shifted emphasis away from the *Hua-yen Sutra* to the *Awakening of Faith in Mahayana* (*Ta-sheng ch'i-hsin lun*). Although the Chinese tradition ascribes the *Awakening of Faith* to Ashvagosha, modern scholarship has shown that it was not a translation of a work by that venerable Indian master but that it was instead an apocryphal text composed in Chinese during third quarter of the Sixth Century. By extending the Indian Buddhist doctrine of the tathagathagarba (womb or embryo of the Tathagatha) to claim that all sentient beings are intrinsically enlightened to begin with, this treatise became the cornerstone for East Asian Buddhist theory and practice. In addition to offering an ontology that locates enlightenment within the original nature of all human beings, the *Awakening of Faith* also provides an explanation for how the process of delusion arises and perpetu-

Bibliographic Note: *Tsung-mi's Response to a Question from Wen Tsao is appended to his biography in the Transmission of the Flame Compiled during the Ching-te Period (Ching-te ch'uan-teng lu) compiled by Tao-yuan in 1004 and published in the Taisho Tripitika, vol. 51, pp. 307c29-308b16. A slightly different version appears in a manuscript discovered at Shinpuku-ji in Japan and published by Ishii Shudo in Zengakukenyu 60 (1981): 101-104. For a study of Tsung-mi's life and thought, see Peter N. Gregory, Tsung-mi and the Sinification of Buddhism (Princeton: Princeton University Press, 1991).*

Peter N. Gregory, Ph.D., is Associate Professor of Religious Studies at the University of Illinois at Urbana and the Executive Vice President of The Kuroda Institute.

ates itself. Tsung-mi was thus able to use this text to furnish a cosmogony that he made serve as a map for Buddhist practice.

Tsung-mi's response to Wen Tsao, typical of the learned discourse that transpired between Tsung-mi and his scholar-official disciples, succinctly states some of his most characteristic ideas that are amplified in longer and more famous works, such as his *Inquiry into the Origin of Man* (*Yüan jen lun*) and *Preface to the Collected Writings on the Source of Ch'an* (*Ch'an-yüan chu-ch'üan-chi tu-hsü*). Here and elsewhere, Tsung-mi insisted that an initial experience of enlightenment did not obviate the need for further religious effort but had to be followed by an often protracted regimen of spiritual practice so that it could be thoroughly integrated into all of one's activities. Sudden enlightenment is made possible by the teaching of an intrinsically enlightened mind inherent in all beings; the subsequent gradual cultivation is neces-

sitated by the persistence of the habitual residue of past conditioning. As his explanatory note reveals, Tsung-mi's theory of sudden enlightenment followed by gradual cultivation is based on his interpretation of the *Awakening of Faith*.



[Wen Tsao's question:] If one who has realized the truth and cut off delusion is not bound by karma, then what does his numinous nature depend on after his life has come to an end?

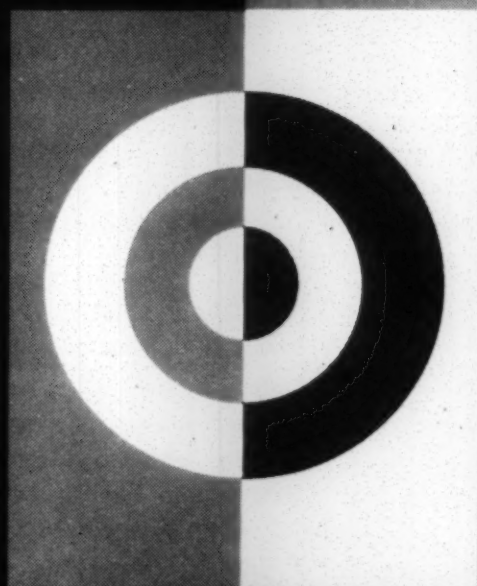
[Tsung-mi's reply:] There is not a single sentient being that is not fully endowed with an enlightened nature, which is numinous, bright, empty, and tranquil and which is no different from the Buddha. It is only because for eons without beginning they have never realized it but have deludedly clung to their bodily existence as their selves that they give rise to feelings such as attraction and aversion

and, in accord with those feelings, generate karma. Receiving retribution in accord with their karma, they experience birth, sickness, old age, and death and prolong the eons in which they transmigrate.

Thus the enlightened nature within our bodily existence never is born nor dies. It is like dreaming one is being driven away while one is safe at home. Or it is like water: although it turns to ice, its wet nature does not change. If one is able to realize that this very nature is the dharma body, which from the beginning is unborn, then how could there be anything to depend on? It is our numinous, unobscured, clear, and bright ever-present awareness. There is nowhere from which it comes and nowhere to which it goes.

Since over many lifetimes deluded attachments have become second nature, the subtle effects of delight, anger, grief, and joy continue to flow on so that even though the true principle is penetrated all at once, it is difficult to cut off these

Tsung-mi and the Sinification of Buddhism



Peter N. Gregory

Honored as a patriarch in both the Ch'an and Hua-yen schools of medieval Chinese Buddhism, Kuei-feng Tsung-mi (780–841) was a key thinker in a period of intellectual ferment giving way to new, uniquely Chinese forms of religion. Beginning with a detailed discussion of Tsung-mi's life and times, Peter Gregory analyzes his thought within the context of Buddhism and Chinese intellectual history.

"... quite simply one of the most important publications in Chinese Buddhist studies ever to have appeared in a Western language. Not only is [the] book a tour de force in terms of a biography on Tsung-mi, it is also a compelling account of the forces that created Chinese forms of Buddhism during the medieval period."

—Robert E. Buswell, Jr.

Cloth: \$49.50 ISBN 0-691-07373-2

Princeton University Press

41 WILLIAM ST. • PRINCETON, NJ 08540 • (609) 258-4900
ORDERS: 800-PRS-ISBN (777-4726) • OR FROM YOUR LOCAL BOOKSTORE

THE KURODA INSTITUTE

feelings suddenly. One must methodically become aware of them over a long time so as to reduce them and further reduce them [until there are none left]. It is like the wind: although it suddenly ceases, the waves [it has stirred into motion] only gradually subside. How could the cultivation of a single lifetime equal the activity of the Buddhas? Just take empty tranquility to be the self-essence. Do not acknowledge your physical body [as your self] but take your numinous awareness as your own mind. Do not acknowledge deluded thoughts [as real]; whenever deluded thoughts arise, do not follow them, any of them. Then at the time of death your karma will naturally not be able to bind you, and you may resort to the heavenly or human realms as you wish. If thoughts of attraction and aversion have been eliminated, then you will not receive a predestined bodily existence and will be able to alter the length of your life and physical appearance. When the flow of the subtle effects is altogether extinguished and just the great

wisdom of perfect enlightenment shines forth alone, then, according to circumstances, you will be able to manifest billions of bodily forms to save sentient beings caught in conditions—that is what is meant by Buddhahood.

[**Tsung-mi's explanatory note:**] Asvaghosha bodhisattva gathered together the hundred books of the great vehicle and condensed their essential message in writing the *Awakening of Faith in Mahayana*. His treatise establishes the cardinal principle, explaining that the mind of all sentient beings has an enlightened and unenlightened aspect. Within the enlightened [aspect] there is also an intrinsically enlightened aspect and an experientially enlightened aspect. Even though what I wrote above was phrased in terms of illuminating the truth and contemplating the mind, its meaning is the same as [Asvaghosha's] treatise. From the beginning to "no different from the Buddha" corresponds to intrinsic enlightenment. From "it is only because for eons without beginning" corresponds to unenlightenment. From "if one is able to realize" corresponds to experiential enlightenment.

Within experiential enlightenment there are also sudden enlightenment and gradual cultivation. From here ["if one is able to realize"] to "nowhere to which it goes" corresponds to sudden enlightenment. From "since over many lifetimes deluded attachments" corresponds to gradual cultivation. Within gradual cultivation from the time when one first generates the thought of enlightenment until one attains Buddhahood there are three levels of freedom. From "you may resort [to the heavenly or human realms] as you wish" corresponds to freedom in receiving existence. From "if thoughts of attraction and aversion [have been eliminated]" corresponds to freedom in transformation. From "when the flow of the subtle effects [is altogether extinguished]" corresponds to ultimate freedom. Finally, from "just take empty tranquility as the self-essence" to "your karma will naturally not be able to bind you" truly is the way one who has realized the truth puts his mind into practice from dawn to dusk and corresponds to the essentials of the cultivation of calming and contemplation.

[**Tsung-mi's poem:**]

*Doing what is right
is the awakened mind;
Doing what is wrong
is the unruly mind.
The unruly [mind] follows
affective thoughts—
when you meet your end you will
be pulled by your karma.
The awakened [mind] does not
follow feelings—
when you meet your end you will
be able to transform your
karma. ♦*

The Record of Transmitting the Light: Zen Master Keizan's Denkoroku

by Francis Dojun Cook

312 pages, including comprehensive notes, \$14.95

The Record of Transmitting the Light is a "spiritual genealogy" tracing the generation-to-generation inheritance of the Buddha Shakyamuni's enlightenment by successive Masters of the Dharma. The underlying message throughout is that this inheritance is also your own birthright. Written in the 14th Century by Master Keizan, a seminal figure in the Zen Buddhist tradition of Japan, the text is thoroughly contemporary in its examination of the human condition and of our potential.

Center Publications

923 South Normandie Avenue, Los Angeles, CA 90006

A note about the next issue: *Tsung-mi's Response to Ten Questions from Shish Shan-jen (letters written in 824), also included in Tsung-mi's collected Correspondence with Laity and Clergy, will appear in the Spring/Summer 1992 issue of The Ten Directions.*

CHINUL'S SECRETS ON CULTIVATING THE MIND

translated by Robert E. Buswell, Jr.

Chinul (1158-1210), the founder of the Korean tradition of Zen, provides one of the most lucid and accessible accounts of Zen practice to be found anywhere in East Asian literature. Chinul's optimal regimen of Zen training starts with an initial sudden awakening to the mind's inherent enlightenment, followed by gradual cultivation of that awakening, so that one can learn to *act*, as well as *be*, enlightened. The principal means he proposes for catalyzing this initial awakening is through tracing the radiance emanating from the luminous core of the mind back to its source, restoring the mind to its natural enlightened state. Chinul was also the first Korean Buddhist to teach koan meditation — the contemplation of Zen conundrums — as a supplementary technique for bringing about awakening. His distinctive explanation of the koan technique provides real insight into the soteriological processes that govern this uniquely Zen form of meditation. Rather than the iconoclasm Westerners commonly presume to exemplify Zen, Chinul's works reveal the profound intellectual side of the tradition, where precise analysis of religious issues is welcomed, not denounced.

The latest book to appear in the Kuroda Institute's "Classics in East Asian Buddhism" series, *Tracing Back the Radiance: Chinul's Korean Way of Zen*, is an abridgment of my *The Korean Approach to Zen: The Collected Works of Chinul* (University of Hawaii Press, 1983), which was the first scholarly book on the Korean Buddhist tradition to appear in a Western language. *Tracing Back the Radiance* combines an extensive introduction to Chinul's life and thought with translations of three of his most representative works.

The text excerpted here, *Secrets on Cultivating the Mind* (*Susim kyol*), an outline of basic Son practices, was written by Chinul between 1203 and 1205 to instruct the throngs coming to the newly completed Suson sa. A seminal text of the Son

school, *Secrets* presents simple yet cogent descriptions of two important elements of Chinul's thought — sudden awakening/gradual cultivation and simultaneous practice of *samadhi* and *prajna* — interspersed with edifying words to encourage Buddhist students in their practice. Although *Secrets* was lost in Korea after the destruction wrought by the Mongol invasions two decades after Chinul's death, it was preserved in the Northern Ming edition of the *tripitaka*, produced in the early 15th Century. Reintroduced into Korea around that time, it was translated in 1467 into the Korean vernacular language using the newly invented han'gul alphabet. It remains one of the most popular Son texts in Korea today.

EXCERPTS FROM SECRETS ON CULTIVATING THE MIND (SUSIM KYOL)

The triple world is blazing in defilement as if it were a house on fire. How can you bear to tarry here and complacently undergo such long suffering? If you wish to avoid wandering in *samsara* there is no better way than to seek Buddhahood. If you want to become a Buddha, understand that Buddha is the mind. How can you search for the mind in the far distance? It is not outside the body. The physical body is a phantom, for it is subject to birth and death; the true mind is like space, for it neither ends nor changes. Therefore it is said, "These hundred bones will crumble and return to fire and wind. But One Thing is eternally numinous and covers heaven and earth."

It is tragic. People have been deluded for so long. They do not recognize that their own minds are the true Buddhas. They do not recognize that their own natures are the true dharma. They want to search for the dharma, yet they still look far away for holy ones. They want to search for the Buddha, yet they will not observe their own minds. If they aspire to the path of Buddhahood while obstinately holding to their feeling that the Buddha is outside the mind or the dharma is outside the nature,

Robert E. Buswell, Jr., Ph.D., is Associate Professor in the Department of East Asian Languages at the University of California, Los Angeles and a member of the Board of Directors of the Kuroda Institute.

then, even though they pass through *kalpas* as numerous as dust motes, burning their bodies, charring their arms, crushing their bones and exposing their marrow, or else write sutras with their own blood, never lying down to sleep, eating only one offering a day at the hour of the Hare [5 to 7 a.m.], or even studying through the entire *tripitaka* and cultivating all sorts of ascetic practices, it is like trying to make rice by boiling sand — it will only add to their tribulation. If they would only understand their own minds, then, without searching, approaches to dharma as numerous as the sands of the Ganges and uncountable sublime meanings would all be understood. As the World Honored One said, "I see that all sentient beings everywhere are endowed with a tathagata's wisdom and virtue." He also said, "All the illusory guises in which sentient beings appear take shape in the sublime mind of the tathagata's complete enlightenment." Consequently, you should know that outside this mind there is no Buddhahood which can be attained. All the Buddhas of the past were merely persons who understood their minds. All the sages and saints of the present are likewise merely persons who have cultivated their minds. All future meditators should rely on this dharma as well.

I hope that you who cultivate the path will never search outside. The nature of the mind is unstained; it is originally whole and complete in itself. If you will only leave behind false conditioning, you will be "such" like the Buddha . . .

. . . Now, there are many approaches to the path, but essentially they are included in the twofold approach of sudden awakening and gradual cultivation. Although sudden awakening/sudden cultivation has been advocated, this is the entrance for people of the highest faculties. If you were to probe their pasts, you would see that their cultivation has been based for many lives on the insights gained in a previous awakening. Now, in this life, after gradual permeation, these people hear the dharma and awaken: in one instant their practice is brought to a sudden conclusion. But if we try to explain this according to the facts, then sudden awakening/sudden cultivation is also the result of an initial awakening and its subsequent cultivation. Consequently, this twofold approach of sudden awakening and gradual cultivation is the track followed by thousands of saints. Hence, of all the saints of old, there were none who did not first have an awakening, subsequently cultivate it, and finally, because of their cultivation, gain realization.

The so-called magic and miracles you mentioned manifest because of the gradual permeation of cultivation based on an initial awakening; it should not be said that they appear simultaneous with that awakening. As it is said in the sutras, "The noumenon is awakened to suddenly, and is forged in accordance with this awakening. Phenomena cannot be removed suddenly; they are brought to an end step by step." For this

reason, Kuei-feng, in a profound explanation of the meaning of initial awakening/subsequent cultivation, said,

Although we know that a frozen pond is entirely water, the sun's heat is necessary to melt it. Although we awaken to the fact that an ordinary man is Buddha, the power of dharma is necessary to make it permeate our cultivation. When that pond has melted, the water flows freely and can be used for irrigation and cleaning. When falsity is extinguished, the mind will be numinous and dynamic and then its function of penetrating brightness will manifest.

These quotations should make it clear that the ability to perform magic and miracles in the phenomenal sphere cannot be perfected in a day: it will manifest only after gradual permeation.

Moreover, in the case of accomplished men, phenomenal spiritual powers are like an eerie apparition; they are only a minor concern of the saints. Although they might perform them, they do not give them undue emphasis. Nowadays, deluded and ignorant people wrongly assume that in the one moment of awakening, incalculable sublime functions, as well as magic and miracles, manifest in tandem. This is the sort of understanding I was referring to when I said that you did not know the proper sequence of practice and did not distinguish the root from the branches. To seek the path to Buddhahood while not knowing the proper sequence of practice or the root and branches is like trying to put a square peg into a round hole. Can this be anything but a grave mistake? Because such people do not know of any expedients, they hesitate as if they were facing a steep precipice and end up backsliding. Alas, many have broken their ties with the spiritual family of the Buddha in this manner. Since they neither understand for themselves nor believe that others have had an understanding-awakening, when they see someone without spiritual powers they act insolently, ridiculing the sages and insulting the saints. This is really quite pitiful!

Question: You have said that this twofold approach of sudden awakening/gradual cultivation is the track followed by thousands of saints. But if awakening is really sudden awakening, what need is there for gradual cultivation? And if cultivation means gradual cultivation, how can you speak of sudden awakening? We hope that you will expound further on these two ideas of sudden and gradual and resolve our remaining doubts.

Chinul: First, let us take sudden awakening. When the ordinary man is deluded, he assumes that the four great elements are his body and the false thoughts are his mind. He does not know that his own nature is the true dharma-body; he does not know that his own numinous awareness is the true Buddha. He looks for the Buddha outside his mind. While he is thus wandering aimlessly, the entrance to the road might by chance

be pointed out by a wise advisor. If in one thought he then follows back the light [of his mind to its source] and sees his own original nature, he will discover that the ground of this nature is innately free of defilement, and that he himself is originally endowed with the non-outflow wisdom-nature which is not a hair's breadth different from that of all the Buddhas. Hence it is called sudden awakening.

Next let us consider gradual cultivation. Although he has awakened to the fact that his original nature is no different from that of the Buddhas, the beginningless habit-energies are extremely difficult to remove suddenly and so he must continue to cultivate while relying on this awakening. Through this gradual permeation, his endeavors reach completion. He constantly nurtures the sacred embryo, and after a long time he becomes a saint. Hence it is called gradual cultivation.

This process can be compared to the maturation of a child. From the day of its birth, a baby is endowed with all the sense organs just like everyone else, but its strength is not yet fully developed. It is only after many months and years that it will finally become an adult.

Question: Through what expedients is it possible to trace back the radiance of one's sense-faculties in one thought and awaken to the self-nature?

Chinul: The self-nature is just your own mind. What other expedients do you need? If you ask for expedients to seek understanding, you are like a person who, because he does not see his own eyes, assumes that he has no eyes and decides to find some way to see. But since he does have eyes, how else is he supposed to see? If he realizes that in fact he has never lost his eyes, this is the same as seeing his eyes, and no longer would he waste his time trying to find a way to see. How then could he have any thoughts that he could not see? Your own numinous awareness is exactly the same. Since this awareness is your own mind, how else are you going to understand? If you seek some other way to understand, you will never understand. Simply by knowing that there is no other way to understand, you are seeing the nature.

Question: When the superior man hears dharma, he understands easily. Average and inferior men, however, are not without doubt and confusion. Could you describe some expedients so that the deluded too can enter enlightenment?

Chinul: The path is not related to knowing or not knowing. You should get rid of the mind which clings to its delusion and looks forward to enlightenment, and listen to me.

Since all dharmas are like dreams or phantoms, deluded

thoughts are originally calm and the sense-spheres are originally void. At the point where all dharmas are void, the numinous awareness is not obscured. That is to say, this mind of void and calm, numinous awareness is your original face. It is also the dharma-seal transmitted without a break by all the Buddhas of the three time periods, the successive generations of patriarchs, and the wise advisors of this world. If you awaken to this mind, then this is truly what is called not following the rungs of a ladder: you climb straight to the stage of Buddhahood, and each step transcends the triple world. Returning home, your doubts will be instantly resolved and you will become the teacher of men and gods. Endowed with compas-

sion and wisdom and complete in the twofold benefit, you will be worthy of receiving the offerings of men and gods. Day after day you can use ten thousand taels of gold without incurring debt. If you can do this, you will be a truly great man who has indeed finished the tasks of this life.

Question: In our case, what is this mind of void and calm, numinous awareness?

Chinul: What has just asked me this question is precisely your mind of void and calm, numinous awareness. Why not trace back its radiance rather than search for it outside? For your benefit, I will now point straight to your original mind so that you can awaken to it. Clear your minds and listen to my words.

From morning to evening, throughout the twelve periods of the day, during all your actions and activities — whether seeing, hearing, laughing, talking, whether angry or happy, whether doing good or evil — ultimately who is it that is able to perform all these actions? Speak! If you say that it is the physical body which is acting, then at the moment when a man's life comes to an end, even though the body has not yet decayed, how is it that the eyes cannot see, the ears cannot hear, the nose cannot smell, the tongue cannot talk, the body cannot move, the hands cannot grasp, and the feet cannot run? You should know that what is capable of seeing, hearing, moving, and acting has to be your original mind; it is not your physical body. Furthermore, the four elements which make up the physical body are by nature void; they are like images in a mirror or the moon's reflection in water. How can they be clear and constantly aware, always bright and never obscured — and, upon activation, be able to put into operation sublime functions as numerous as the sand of the Ganges? For this reason, it is said, "Drawing water and carrying firewood are spiritual powers and sublime functions."

There are many points at which to enter the noumenon. I will indicate one approach which will allow you to return to the source.

*... All the Buddhas of the past
were merely persons who understood
their minds ...*

THE KURODA INSTITUTE

Chinul: Do you hear the sounds of that crow cawing and that magpie calling?

Student: Yes.

Chinul: Trace them back and listen to your hearing-nature. Do you hear any sounds?

Student: At that place, sounds and discriminations do not obtain.

Chinul: Marvelous! Marvelous! This is Avalokitesvara's method for entering the noumenon. Let me ask you again. You said that sounds and discriminations do not obtain at that place. But since they do not obtain, isn't the hearing-nature just empty space at such a time?

Student: Originally it is not empty. It is always bright and never obscured.

Chinul: What is this essence which is not empty?

Student: As it has no former shape, words cannot describe it.

This is the life force of all the Buddhas and patriarchs — have no further doubts about that. Since it has no former shape, how can it be large or small? Since it cannot be large or small, how can it have limitations? Since it has no limitations, it

cannot have inside or outside. Since there is no inside or outside, there is no far or near. As there is no far or near, there is no here or there. As there is no here or there, there is no coming or going. As there is no coming or going, there is no birth or death. As there is no birth or death, there is no past or present. As there is no past or present, there is no delusion or awakening. As there is no delusion or awakening, there is no ordinary man or saint. As there is no ordinary man or saint, there is no purity or impurity. Since there is no impurity or purity, there is no right or wrong. Since there is no right or wrong, names and words do not apply to it. Since none of these concepts apply, all sense-bases and sense-objects, all deluded thoughts, even forms and shapes and names and words are all inapplicable. Hence, how can it be anything but originally void and calm and originally no-thing?

Nevertheless, at that point where all dharmas are empty, the numinous awareness is not obscured. It is not the same as insentience, for its nature is spiritually deft. This is your pure mind-essence of void and calm, numinous awareness. This pure, void, and calm mind is that mind of outstanding purity and brilliance of all the Buddhas of the three time periods; it is that enlightened nature which is the original source of all sentient beings. One who awakens to it and safeguards that awakening will then abide in the unitary, "such" and unmoving liberation. One who is deluded and turns his back on it passes between the six destinies, wandering in *samsara* for vast numbers of *kalpas*. As it is said, "One who is confused about the one mind and passes between the six destinies, goes and takes action. But one who awakens to the *dharmadhatu* and returns to the one mind, arrives and is still." Although there is this distinction between delusion and awakening, in their basic source they are one. As it is said, "The word 'dharma' means the mind of the sentient being." But as there is neither more of this void and calm mind in the saint, nor less of it in the ordinary man, it is also said, "In the wisdom of the saint it is no brighter; hidden in the mind of the ordinary man it is no darker." Since there is neither more of it in the saint nor less of it in the ordinary man, how are the Buddhas and patriarchs any different from other men? The only thing that makes them different is that they can protect their minds and thoughts — nothing more.

If you believe me to the point where you can suddenly extinguish your doubt, show the will of a great man and give rise to authentic vision and understanding, if you know its taste for yourself, arrive at the stage of self-affirmation and gain understanding of your true nature, then this is the understanding-awakening achieved by those who have cultivated the mind. Since no further steps are involved, it is called sudden. Therefore it is said, "When in the cause of faith one meshes without the slightest degree of error with all the qualities of the fruition of Buddhahood, faith is achieved."

Question: Once the noumenon is awakened to, no further steps are involved. Why then do you posit subsequent cultivation, gradual permeation, and gradual perfection?

Books on Korean Zen

Heart Sutra

Ancient Buddhist Wisdom in the Light of Quantum Reality
Mu Soeng Sunim. A Zen monk discusses the teaching of emptiness, and its parallels found in the experiments of quantum physics. 80 pages. **\$9.95.**

Thousand Peaks

Korean Zen: Traditions and Teachers

Mu Soeng Sunim. Revised edition of the first comprehensive history in English of the rich tradition of Korean Zen, which even today retains the flavor and spirit of the golden age of Zen in China. 254 pages. **\$14.00.**

A Gathering of Spirit

Women Teaching in American Buddhism

Edited by Ellen Sidor. Talks and panel discussions from three landmark conferences on Women in Buddhism. 78 pages. **\$9.95**

Add \$1.50 for the first book and 50¢ for each additional for shipping in the U.S. Overseas surface \$3 first book, 50¢ each additional. Overseas air \$7.50 first book, \$3 each additional.



Primary Point Press

528 Pound Road, Cumberland, RI 02864
(401) 658-1476 • Fax (401) 658-1188

Chinul: Earlier the meaning of gradual cultivation subsequent to awakening was fully explained. But since your feeling of doubt persists, it seems that I will have to explain it again. Clear your minds and listen carefully!

For innumerable *kalpas* without beginning, up to the present time, ordinary men have passed between the five destinies, coming and going between birth and death. They obstinately cling to "self" and, over a long period of time, their natures have become thoroughly permeated by false thoughts, inverted views, ignorance, and the habit-energies. Although, coming into this life, they might suddenly awaken to the fact that their self-nature is originally void and calm and no different from that of the Buddhas, these old habits are difficult to eliminate completely. Consequently, when they come into contact with either favorable or adverse objects, then anger or happiness or propriety or impropriety blaze forth: their adventitious defilements are no different from before. If they do not increase their efforts and apply their power through the help of *prajna*, how will they ever be able to counteract ignorance and reach the place of great rest and repose? As it is said, "Although the person who has suddenly awakened is the same as the Buddhas, the habit-energies which have built up over many lives are deep-rooted. The wind ceases, but the waves still surge; the noumenon manifests, but thoughts still invade." Son Master Ta-hui Tsung-kao said:

Often gifted people can break through this affair and achieve sudden awakening without expending a lot of strength. Then they relax and do not try to counteract the habit-energies and deluded thoughts. Finally, after the passage of many days and months, they simply wander on as before and are unable to avoid samsara.

So how could you neglect subsequent cultivation simply because of one moment of awakening? After awakening, you must be constantly on your guard. If deluded thoughts suddenly appear, do not follow after them — reduce them and reduce them again until you reach the unconditioned. Then and only then will your practice reach completion. This is the practice of herding the ox which all wise advisors in the world have practiced after awakening.

Nevertheless, although you must cultivate further, you have already awakened suddenly to the fact that deluded thoughts are originally void and the mind-nature is originally pure. Thus you eliminate evil, but you eliminate without actually eliminating anything; you cultivate the wholesome, but you cultivate without really cultivating anything either. This is true cultivation and true elimination. For this reason it is said, "Although one prepares to cultivate the manifold supplementary practices, thoughtlessness is the origin of them all." Kuei-feng summed up the distinction between the ideas

of initial awakening and subsequent cultivation when he said:

He has the sudden awakening to the fact that his nature is originally free of defilement and he is originally in full possession of the non-outflow wisdom-nature which is no different from that of the Buddhas. To cultivate while relying on the awakening is called supreme vehicle Son, or the pure Son of the tathagatas. If thought-moment after thought-moment he continues to develop his training, then naturally he will gradually attain to hundreds of thousands of samadhis. This is the Son which has been transmitted successively in the school of Bodhidharma.

Hence sudden awakening and gradual cultivation are like the two wheels of a cart: neither one can be missing.

Some people do not realize that the nature of good and evil is void; they sit rigidly without moving and, like a rock crushing grass, repress both body and mind. To regard this as cultivation of the mind is a great delusion. For this reason it is said, "Sravakas cut off delusion thought after thought, but the thought which does this cutting is a brigand." If they could see that killing, stealing, sexual misconduct, and lying all arise from the nature, then their arising would be the same as their nonarising. At their source they are calm; why must they be cut off? As it is said, "Do not fear the arising of thoughts: only be concerned lest your awareness of them be tardy. It is also said, "If we are aware of a thought at the moment it arises, then through that awareness it will vanish."

In the case of a person who has had an awakening, although he still has adventitious defilements, these have all been purified into cream. If he merely reflects on the fact that confusion is without basis, then all the flowers in the sky of this triple world are like smoke swirling in the wind and the six phantom sense-objects are like ice melting in hot water. If thought-moment after thought-moment he continues to train in this manner, does not neglect to maintain his training, and keeps samadhi and *prajna* equally balanced, then lust and hatred will naturally fade away and compassion and wisdom will naturally increase in brightness; unwholesome actions will naturally cease and meritorious practices will naturally multiply. When defilements are exhausted, birth and death cease. When the subtle streams of defilement are forever cut off, the great wisdom of complete enlightenment exists brilliantly of itself. Then he will be able to manifest billions of transformation-bodies in all the worlds of the ten directions following his inspiration and responding to the faculties of sentient beings. Like the moon in the nine empyrean which reflects in ten thousand pools of water, there is no limit to his responsiveness. He will be able to ferry across all sentient beings with whom he has affinities. He will be happy and free of worry. Such a person is called a Great Enlightened World Honored One. ♦

A SUMMER OF BLESSINGS

Ango at Zen Mountain Center

by Eve Myonen Marko

Tall, swaying pines. The whistle of the wind in Apple Canyon. A shakuhachi flute at wake-up. Dawn zazen. Pre-dawn zazen.

Ango at Mountain Center.

This is not a summer like other summers. True, we work, eat, sit, and sleep; we do the ordinary activities of life everywhere. It's not sesshin so we can talk to each other. We even have *hosan*, a day off, at regular intervals, almost like having a weekend. But we always know it's a different kind of summer here.

Each person has a different way of knowing.

Bea Keenan is the Assistant Tenzo and cooks everyday. She does lots of cooking back home in London, too. But here she gets up at 3:00 each morning, before the others, to get a head start on breakfast so that she can join everyone for the first sitting at 4:20.

For Christina Vite, it's the flashlights. Originally from Mexico but now living in Paris, she notices the flashlights when people are coming up for dawn zazen, when it's still dark outside. She can't see a thing, she says, but circles of light — dozens of them — coming up the cool, black canyon towards the summer zendo.

For Jon Ryokan Janosik, an artist from Portland, it's the light. "Look at that," he points to the eastern ridge overlooking Apple Canyon, its peaks lit by the sun setting in the west. "Did you ever see light like that?" As the sun sets lower and lower, the light on the rocks turns from yellow to gold to amber, its dying beams reaching only the very highest of peaks, till they fall off completely, plunging the canyon into night.

For me, it's dawn zazen, when the silence is deeper than any other silence, when even the wind makes no sound in the trees,

when, facing the wall, I can see the shadow of the monk holding the *kyosaku* (awakening stick) high above our heads as he passes, and I can watch my own shadow slowly disappear from the wall with the approach of dawn. But mostly it's the silence. Deeper, some say, than any silence they've ever experienced.

Ango at Mountain Center.

The schedule doesn't vary. Wake-up is at 3:45, first sitting at 4:20, service at 6:45 followed by *oryoki* breakfast. All silent, for silence is maintained throughout the night until the end of breakfast. Until now it's been cool, even cold, and everyone wears sweatshirts and sweaters. But now the first sunbeams come over the ridge, warming us up quickly as we sit on the rocks cradling hot cups of coffee made in the sangha trailer. When samu starts, the sweatshirts go off and the T-shirts remain until evening.

Samu tasks vary. Kitchen or office work, laundry, surveying, and building. Practically all the buildings at Mountain Center were put up during the preceding eight angos, and this one is no exception. In June a shrine to *Hakuryusan* is put up, in thanks for protecting the mountain springs that are the Center's only source of water. In August, another outhouse. A survey is made of the wildflowers that grow in the canyon and Mariano Barragan, from Mexico, and I are sent to collect as many varieties as we can. We return with more than 36 species of flowers, and these are added to an already large existing collection.

After samu I come by the kitchen. Rozan, Tenzo for July, is washing up the cooking pans and Bea Keenan is slicing tomatoes in preparation for lunch. Both hardly give me a glance. The silence in the kitchen differs from the silence in the zendo only by the sounds of chopping and slicing on the wooden board, the rare splash of water in the sink. Rare because water is conserved here. Mountain Center, just 2-1/2 hours east of Los Angeles, has been suffering from long years of drought like the rest of Southern California. The springs that provide it with



Kanjizai

Photo by Jim Whiteside

Eve Myonen Marko is a free-lance writer living in Yonkers, New York.

pure, clear water coming down the San Jacinto Mountains have never run dry, but warnings of the fragile balance are everywhere. A match thrown carelessly aside can start a conflagration that will consume the entire canyon and several mountain slopes. Trees are watered regularly. Notices are posted against leaving light and water on needlessly. Conservation means alertness, taking care of our environment minute by minute.

The noon sitting starts. There's service and then lunch. All the meals are formal *oryoki*. When *ango* first starts there is a clatter of dishes. The servers are forgetful, the meal participants slow and distracted. But soon we hit our stride and meals become natural and simple: serving, being served, chanting the meal gathas. We hold our bowls out and food is put inside.

Afternoon break. I go up to the loft, which I share with five other women. Facilities at Mountain Center vary from tents and trailers to buses and cabins. We're now six women in the loft, representing six countries. Claudia Garcia is from Mexico, Ruth Wehner is from Germany, Lydia Shuzen Megert is from Switzerland, Bea Keenan from England, Gyokuei Okita from Japan, and myself from New York. Talking is permitted during the day at *ango*, and one would think that six women coming from different lands would have lots of stories to tell, things to compare and explain. But almost nothing of the kind happens.

For the intimacy of *ango* is powerful because so much remains unspoken. We six women, strangers to each other when we first arrived, now sleep, sit, eat, and work together. Each day we spend more hours with each other than we do with our families back home or with co-workers. We don't have to explain anything about ourselves; small things tell us everything we need to know: the clothes we wear, the way we make our beds, the way we sleep, the way we get up, the books we read, the way someone holds her cup of tea, the way another walks up and down the loft steps.

We're all different. At the end of *ango* some of us will go back to families, some will go back to businesses, some will continue to travel, some will go on to other retreats, some to university. Some have been sitting for decades, others have just begun. We plumb the depths of each other's lives not through chit-chat or gossip, but through the small traces left behind by everyday activities. And as the six of us wait together in the *zendo* or in the *dokusan* line waiting to see Maezumi Roshi, as we shower and sleep and eat together, it becomes clear that their

issues are my issues, that the koans they present daily to Roshi are, sooner or later, going to be my koans, too. A basic humanity envelops us all.

Afternoon *zazen* begins. The sun is in the west. Here the schedule varies. Sometimes there is an hour of yoga, sometimes outdoor *kinhin*. A talk is given, either by Roshi or a senior monk. Roshi speaks often about making vows: Bodhisattva vows, vows of poverty, celibacy, stability. Vows of gratitude. *Dokusan* continues, often round the clock. *Ango* is an extraordinary opportunity to see Maezumi Roshi almost daily. It is a diet so rich with teaching that just one week of *ango* suffices to make a

lasting impact on one's practice. Months of this and an intimacy develops between teacher and student that can only be experienced as a rare, deep blessing in one's life.

When one person goes to *dokusan* everyone benefits. Just hearing the two hits of the bell each time someone signals readiness to go in is a reminder to those left in the *zendo* that time is running out, that waking up can be — must be — done now, not the next hour or the next day, but right now. So even as we sit in the afternoon hours prior to evening service there is no place or time for lethargy. Everything — the buzz of a fly, the perspiration sliding down your face and throat, the steps of the *jisha* on the path as she comes to invite more people for *dokusan* — remind you of the urgency of the moment.

I wash supper dishes with John. All I know about John is that he lives in Chattanooga and flew in for a week. He washes and rinses, I dry and put away. Behind us, Elon, a college student at Harvard, labels the left-overs and puts them in the refrigerator, then starts to sweep. No words are necessary. After just a couple of days John and I are intimate. Dishwashing intimate. He washes, I dry. Elon sweeps. At the end of the week John leaves, and I'm put on the lunch dish crew.

In the *Shuso Hossen*, the last day of *Ango*, Charles Koren Baker, the *shuso* for the 1991 Summer *Ango*, speaks of practice as intimacy. Intimacy with everything, the things we like and the things we don't like: silence, noise, mosquitoes, thunderstorms, stars, rattlesnakes, heat, cold, fatigue, each other. Ourselves most of all. Befriending, then becoming intimate with, all parts of ourselves.

Early evening. Sitting at the picnic table outside the Buddha Hall, Ryokan paints the birds that frequent Mountain Center. He throws a peanut on the ground. A minute later a blue jay alights, picks up the peanut with its blue beak, and flies off to stash it away. Ryokan's ready with another peanut. He can paint the

"...an intimacy develops between teacher and student that can only be experienced as a rare, deep blessing in one's life."



Dokusan

Photo by Jim Whiteside

ANGO

birds from photos, but prefers doing it this way. The rocks are grey, no longer sunny. The air is filling up with night noises. Soon the white clouds will disappear and the blue sky will deepen. The moon already waits behind the mountain, shrinking into a crescent. The hour of dusk, the waiting time.

The han is struck to begin the evening sitting. This evening there will be *shosan*, or public dokusan, in which participants line up to ask questions of Roshi. But first Roshi speaks. He speaks about the environment. The 1991 Ango included several environmental weeks, time devoted to examining the environment of Mountain Center and to engaging in universal environmental issues. Walter Doetsu White lectured on passive solar architecture and Ron Wilkinson came to talk about the local flora and fauna. Roshi, too, speaks about the environment at *shosan*.

Students from Europe, Central America, and different states across the United States line up to ask him questions: What is the Buddhist approach towards environmental issues? How do we take care of the environment — or of anything — without world-wide participation? Do we really need to use washing machines to do our laundry? Shouldn't we wash it by hand?



SUMMER ANGO

Peaceful Dwelling

at

Zen Mountain Center

May 25 - August 23, 1992

Experience the heart of Zen practice during our annual 90-day intensive at Zen Mountain Center in the scenic San Jacinto Mountains. The daily schedule includes zazen, chanting, oryoki meals, and dokusan (private interview with Maezumi Roshi). Seven-day sesshin are held each month. Early registration is suggested for those requesting financial aid.

BEGINNER'S MIND SESSHIN

April 2 - 5, 1992

an excellent way for those new to Zen practice to become acquainted with Zen Mountain Center.

Our facilities are available for solo or group retreats from September through May. Zen Mountain Center maintains an ongoing schedule of zazen, service, and work practice outside of Ango. Call or write for information.

ZEN MOUNTAIN CENTER

P.O. BOX 43, MOUNTAIN CENTER, CA 92561

(714) 659-5272

One question gets asked over and over again, particularly by angos participants from abroad: How do I continue my practice after angos?

Finally, one monk comes up with the final question of the evening: "Roshi, often when I come before you I've no question to ask you, but that doesn't mean there's no question there."

"That's fine."

"Thank you for your answer."

Shosan ends. The final sitting of the day begins in darkness, just like the first sitting of the day. Dokusan continues. The wind whistles in the canyon. There is the temptation to give in to fatigue, to put things off till tomorrow when the sitting will resume, just 7-1/2 hours hence. Or perhaps till sesshin next week, when there will be even more sitting periods, more dokusan. And then the bell rings and the last words of the night are the jikido's warning that "time swiftly passes by and opportunity is lost."

Silence is maintained from the utterance of those words till the recital of the Verse of the Kesa the following morning. The flashlights come on, but in the clearing by the sangha trailer they're not necessary, for the sky is paved with roadways of stars. Not just stars. At 9:30, when the lights go out, I see the moon through the eastern skylight of the loft. At 2:00 a.m. its beams come through the western skylight, waking me up.

Mountain Center is secluded. There are no newspapers and radios. Still, we can't put away the ferment of the times. Even during sesshin we knew of the attempted coup in Russia. The third service each morning is dedicated to the spirits of the deceased inhabitants of the valley, and I've been told that an Indian massacre occurred not far from here around a century ago. On August 3 we climb up the ridge to hold a memorial service for the dead of Hiroshima and Nagasaki. Families of deer come down the canyon, showing off their new, spotted offspring. But when the mountain lion howls at night, they disappear. Life and death occur each moment here as they do everywhere.

As angos comes to an end the doubts persist, the koans throb stronger, the question that's always there becomes more and more urgent. One feels it even during the *Shuso Hossen*, one hears it in the questions fired at the *shuso* and his answers. There are bells and drums, processions, guests, and a celebratory lunch. But the question continues to be asked.

In 1991 I did six weeks of angos at Mountain Center. During that time I saw cheeks change color, eyes clear up, smiles come to faces which hadn't smiled before, humor wrinkle lips that heretofore hadn't moved. By the time the third and last sesshin ended in the end of August, bringing angos to a close, the monks had stubble on their scalps and chins and the rest of us looked stiff and bedraggled, but there was lightness in features that had once been finished and packaged air tight.

It doesn't matter if one comes for one week or the full three months, the process is the same. The person who leaves is not the person who comes. ♦

AN APPRECIATION OF BIRDS

by Jon Ryokan Janosik



Wilson's Warbler
Zen Mountain Center, 1991
H.J. Janosik

Jon Ryokan Janosik recently spent four months at Zen Mountain Center participating in Summer Ango and made many new friends, both people and birds. The Ten Directions asked him to write a little about his life as a painter of birds and his Zen practice.

I think that I began to meditate when I was very young. I didn't call it meditation then, but I now see it for what it was. I believe we all do it naturally, and in many ways. Some of us even find a focus or theme for our absorption. This, given time and practice, arises as human self-expression of some sort.

It is said that the catalysts to enlightenment are unlimited and are around us all the time. A pair of binoculars and a paint brush became my way. Since boyhood I have followed a pure curiosity from an unknown source within myself which needs to express with a brush my understanding of these often sublime creatures that inhabit wild solitude, independent of man or God—a transcendental impulse, I call it.

It all began one spring day in my seventh year while I was daydreaming alone by the edge of a woodland pond near my home. I encountered the most exquisite male Magnolia Warbler, resplendent black, yellow, and green, only a few feet in front of my eyes. I watched this apparition with such awe and sur-

prise for what seemed like an eternity. At such moments, the self disappears and words come as close as they can to dissolving, shifting the center of one's universe. Since that time, that experience has repeated itself many times over as I followed birdlife through the seasons of my life. Each time it serves as a wellspring from which I create my interpretations of birds and their environment.

My parents explained to me that if I were to remain seated quietly and absolutely still in the woods, the birds and animals would be unafraid and come close to me. That summer I did nothing but watch birds. They were present everywhere, and I can't begin to explain the delight I experienced upon meeting each new species. In the woods and on the marshes and ponds of Southern Connecticut, I learned patience, inner silence, caution, and the deliberation of a fox in every footstep, as I carefully listened to the sounds of the birds. In a very special way, the birds became my teachers. The lessons of the woods were all around me: nothing remains fixed but changes from one instant to the next.

Throughout my teen and college years my interest in birds broadened as I found mentors of similar persuasion. Most notable were Roger Tory Peterson, whose *Field Guide to North American Birds* became my constant companion, and Robert Verity Clem, a young master painter of birds living in New Haven who showed me the rudiments of drawing a "living bird." However, it was the work of the late Louis Agassiz Fuertes that I most naturally turned to and aesthetically appreciated. I still return to his pictures for a deeper understanding of avian anatomy,

not in the abstract, but in the very particulars. In those years that followed, I pursued bird study and painting in a systematic and scientific way, eventually making a career of illustrating field guides, bird books, and periodicals. In a less confining and edited



Black-throated Grey Warbler
Zen Mountain Center, 1991
H.J. Janosik

style, I made oil and egg tempera paintings for sale in art galleries that were sympathetic to this genre. I chose to paint the behavior of birds, particularly at the nest, and I also began to experiment with rendering flying shorebirds, seabirds, and geese. I travelled widely in the Americas

Jon Ryokan Janosik is an accomplished bird artist. His illustrations have been exhibited at numerous institutions, including the British Museum and the Smithsonian Museum of Natural History, and published by the Audubon Society and the Encyclopedia Britannica, to name a few sources.

BIRDS

on a shoestring budget and spent six months on the Island of Trinidad with its incredible flora and avifauna.

The pressures and stress of life in the modern world of men and women, in general, and making a living as an artist supporting a family, in particular, began to leave their traces on my life and art. I seemed to be losing that spiritual quality that I cherished so much as a legacy of my childhood. I had gained a powerful drive, mental discipline, and proficiency in painting, only to realize that I was falling away from those clear and original insights. A deep longing arose in me.

About 17 years ago I found zazen,

and I began to sit with a group of Trappist monks near my home in Oregon. For years I sat teacherless and in earnest, usually before and after a day in the studio. In time, I recognized that there was a conflict in my work between science and art. I was caught in the scientific approach to painting, both in the portrayal of detail and in the slow analytical way of applying the medium. Opposed to this was an innermost desire to spontaneously and intuitively render birds in transient motion, not by analysis, but by simplification. I was convinced that by creating a language for the illusion of movement, I could convey a deeper essential correspondence between the spectator and the image.

So, I wondered, how should I paint? The "gradual" way of slowly building a

painting in stages of color and light? Or, by the "sudden" way in direct opposition to deliberation and rules by spontaneously applying paint in the moment?

An even larger question for me now is how do I reveal further layers of meaning about nature and birdlife in this human existence with all its ignorant destruction of the forests and oceans? I begin with myself and go back to that original source through zazen practice and follow the path that Shakyamuni Buddha explained so carefully to us. The liberation of the self is also a liberation of my brush, and eventually a change in the dynamics of my vision, expressing everything yet remaining truly myself. I don't know if this dilemma will ever be completely resolved for me, but the voyage across the river is very pleasant. Can you see that heron in the willows?

Last winter, as I sat behind the Sangha House at the Zen Center of Los Angeles after zazen, I saw a most wonderful bird called a Black Phoebe, dressed in its finest black and white robes. Here was this woodland bird, in a noisy, crowded city. This city has not turned in upon itself. It has its place in a wider context; all is divine soil.

These days, I practice the Way with the Portland and Los Angeles sanghas, sharing as much of these experiences of my life as possible and sharing in theirs. ♦

ZEN HOME STITCHERY

Clothes and Cushions
for Meditation

stitched by
John and Carol Mudd

Send for free catalog

Zen Home Stitchery
P.O. Box 3526-TD Idyllwild, CA
92349 (714) 659-3598

Counseling and Psychotherapy Single Session or Longer Term

Paula Jakunin Fuld, Ph.D.
Licensed Psychologist
#PSY11175

Los Angeles (213) 380-8872
Encino, CA (818) 905-1368



*Books to
illuminate
the Heart and Mind*

BODHI TREE BOOKSTORE, INC.

8585 MELROSE AVENUE LOS ANGELES, CALIFORNIA 90069 213/659-1733

ZEN AND THERAPY

In the following articles, several Zen practitioners, who are also therapists, explore the relationship between Zen and therapy as they experience it in the course of their practice and work.

TO STUDY THE SELF

by Nicolee Jikyo Miller

Zen practice and psychotherapy both deal with human suffering. Each discipline uses different means to free the individual from a wide continuum of restrictions. Zen practice extends beyond traditional therapy in liberating the individual in that it looks directly into the nature of universal Mind, the impermanence of self and phenomena, and the dependent origination of all things. Most current psychotherapy works toward alleviating particular, personal issues within the individual by changing how one relates to internal and/or external situations.

From the psychotherapeutic dimension, there are a wide variety of techniques to facilitate this result: analysis of childhood strategies for coping in the family, dream interpretation, psychoanalysis, psychodrama, hypnosis, bodywork that changes armoring, sandplay, art therapy, voice dialogue, breath work, group work, self-help groups, etc. If the therapy is effective, the individual will tend to experience more internal spaciousness, a fuller sense of self, and more flexibility in responding to life challenges.

In Zen practice, one can penetrate through restrictions and conditioning at the source, by seeing into the deluded view that self and other are separate. When the structure of heart-mind-body is thoroughly experienced as impermanent, one realizes that the "self," without a fixed nature, does not really exist. This is a very substantial difference between the psychotherapeutic understanding of "self" and what one can realize through Zen practice. The effect of thoroughly seeing into the empty nature of "self" and the experience of sun, clouds, trees (anything and everything) as oneself, opens one to the fullness of each moment. What tends to develop is a deep acceptance of life as it is,

Nicolee Jikyo Miller, MFCC (Marriage, Family, and Child Counselor), will receive tokudo(monk ordination) from Maezumi Roshi in December 1991.

and a more compassionate way to relating to all "others."

Although seeing the empty nature itself can be understood intellectually, it is not a conceptual understanding. It is a full heart-mind-body experience in which one's whole view of self and the world collapses and simultaneously everything is experienced as one heart, one mind, one body — vitally alive, fresh, whole, with infinite potential. It is as if one were in a room eating a meal and at the same time believing that a film projected onto a screen of you eating a meal was what was real. Suddenly, there is the realization that the picture is just a film and that you have been "eating the meal" all along. Self and object are gone, there is no separation, there is just eating the meal. In that moment, the distinction between ordinary and sacred no longer exists. All personal views and identifications are let go of. Eating a meal, in that moment, is all there is. This experience, and the integration of it as one's everyday life, is at the heart of Zen practice.

Most transpersonal therapy has some recognition of this experience, but there is not a comprehensive methodology in which to contain and later guide the individual through the self-inflation and the many pitfalls that tend to be part of the deep religious experience before and while it is being integrated. Zen practice, on the other hand, has a very developed "technology" for assisting the practitioner. This technology consists of zazen (breath awareness, koans, shikantaza), sesshin, the daily schedule, work practice, and most importantly, the student-teacher relationship. These aspects of Zen practice create an environment that enables one to open to his or her true nature, to realize this true nature, and to actualize it in his or her everyday life. It is very direct and basic.

Dogen Zenji (1200-1254), the founder of the Soto School of Zen in Japan, wrote the following in the "Genjokoan" from his work, the *Shobogenzo*:

*To study the Buddha Way is to study oneself,
To study oneself is to forget oneself.
To forget oneself is to be enlightened by the ten
thousand dharmas.*

Tassajara

ZEN MOUNTAIN CENTER

WORK-STUDY PROGRAMS

Tassajara offers opportunities to practice in the Soto Zen tradition. From mid-April through September, we have full-time and part-time programs that include daily meditation, lectures and discussions, and work related to the guest season and maintenance of the monastery. Participation in the morning resident schedule is required. Limited stipends are available for full-time summer participants.

Zen Center, 300 Page St.,
San Francisco, CA 94102
(415) 863-3136



1991 Winter Residential Zen Training at ZEN MOUNTAIN MONASTERY

*Spend this Winter in quiet introspection within a
monastic community in the Catskill Mountains*



*Because it is
transformative*

Daily schedule includes Zen meditation (zazen), chanting, work practice, art practice, body practice, study practice. Training includes *Introduction to Zen*, retreat, monthly meditation intensives (sesshin), guidance and support from senior monks and residents and personal study with resident Zen teacher Sensei Daido Loori through private interviews, Dharma Discourses, daily encounters. Don't wait any longer — it's your life.

Write or call for residential/retreat catalog:

ZEN MOUNTAIN MONASTERY
PO Box 197TD Mt. Tremper, NY 12457 (914) 688-2228

PERSPECTIVE

*To be enlightened by the ten thousand dharmas is
to be freed from one's body and mind and those of
others.*

*No trace of enlightenment remains and this
traceless enlightenment is continued forever.*

Studying the self is an on-going aspect of Zen practice. It is an area in which Western psychological understanding about the transference of projections onto another can be useful to Zen training.

In Zen practice, the student-teacher relationship is a very charged, catalytic, dynamic interaction in which all kinds of positive and negative thoughts and feelings can be placed onto the teacher. Even though a Zen teacher might have an intuitive awareness for how to deal with these types of projections, many teachers might not have such well-developed insight. If the teacher is skillful in working with these projections, it can help open the student. If the teacher is unskillful, it can hinder the student's development. For example, if a Zen teacher has a student who has become infatuated with him or her and the teacher has been trained in how to deal with these transferred feelings, she or he could utilize these feelings as a way for the student to open more deeply to herself or himself and his or her practice. (This would be individual, depending on each student's stage of practice.) By being able to include such intense positive feelings in the student-teacher relationship, and by the teacher skillfully being able to work with them in a responsible way, the trust and openness between student and teacher could be strengthened. It could also encourage the student to soften the boundary between self and other (a key aspect of Zen practice) without fear that the teacher might take advantage of such vulnerability by attempting to meet his or her own personal needs.

Another aspect of working with projection occurs when negative feelings are transferred onto the teacher. For example, if a student is angry with the teacher and the student is willing to work with this anger, the teacher could utilize the anger to help the student look into the cause of their suffering, and the expectations they are carrying about the teacher. Whatever form most projections take, they could be part of the student's training "to study the self" so that the concepts of self and other could be investigated and penetrated through by means of the living laboratory of the student-teacher relationship.

In order for this to be effective, the teacher would also need training in what is called counter-transference; that is, how to work with one's persistent, charged, positive and negative feelings for the student. Therapists are often trained in the area because it is not uncommon for counter-transference to occur in an intimate, trusting, supportive relationship. The intensity of the student-teacher bond in Zen practice can be even more vulnerable to transference and counter-transference. If the teacher,

for example, were to become infatuated with the student and were to act on this, it could create great havoc in many students' lives because there is an imbalance in the position (and, therefore, the power) between the student and teacher. Although some students would rationalize such a relationship, and some students might respond in kind to the teacher's advances, most students would have underlying confusion, feelings of betrayal of trust, loss of safety, etc. In some cases, if a teacher acted on his or her impulses, the student could feel violated and reject spiritual practice altogether. Using basic tools from Western psychology, a teacher could see what it is they were projecting/transferring onto the student. By not acting inappropriately on such feelings, the teacher could increase understanding of his or her own expectations and needs, and the student could serve as a mirror to the teacher, thus deepening the student-teacher relationship in a complimentary way. The same skilled means could be used if the teacher were repeatedly angry, bored, spaced out, sleepy, agitated, excited, scared, etc., with the student. Whatever the circumstances, they could be an invitation to study the "self."

Studying the "self" from the viewpoint of Buddhist psychology consists of investigating and seeing what "self" is: A dynamic, always changing aggregate of form, sensation, perception, mental formation, and consciousness. This can be a very useful contribution to Western psychological systems. As a therapist with Zen training who also instructs students in meditation practice, I have found that clients with a meditation background move more quickly through their issues than those who do not have this foundation. There are many factors that contribute to this, but what stands out most clearly, in my experience, is an ability to focus attention in the present moment and go through what is at hand with much less defensiveness and resistance than those without meditation training. Yet, even those with no background can greatly benefit from being taught awareness practices that enable one to look directly into thought, feeling, sensation, awareness, without grasping or reacting. I have found in clients that the effect of direct observation is a lessening of the hold of strong mental/emotional patterns and a greater acceptance and expression of caring for themselves and others.

The Buddhist teaching of the truth of the suffering of birth, sickness, old age, and death, as well as the cause of suffering — craving/attachment — are very clear ways of helping clients talk about the nature of their suffering. Especially valuable is working with the positions that cause suffering: not having what we want; having what we do not want; being with someone we do not want to be with; not being with someone we do want to be with; being afraid of losing what we have; being afraid of losing someone we are with. The Buddhist perspective is not oriented toward interpretation and/or adding more theories as to why a person is the way he or she is. Rather, it looks directly at suffering, its causes, and how to end suffering. It looks at cause and effect and one's responsibility for oneself. It looks at right action

in terms of time, place, person/position, and amount. It sees the vast ecological, dynamic balance of all sentient and insentient beings. It points to the impermanent nature of all things. These aspects of Zen Buddhism are just a small part of an extensive understanding that would benefit the Western modalities of working with people who are suffering and coming for psychological counseling.

Although psychotherapy can greatly facilitate more effective and compassionate functioning in relation to oneself and others, the realm of "forgetting the self" and "being enlightened by the ten thousand dharmas . . ." is not, in my experience, within the domain of therapeutic work. Though a client might have this realization, most current therapists would tend to pathologize it. There are therapists who have extensive training in spiritual disciplines, and others who are exploring expanded realms of consciousness, but most deep religious experiences continue to lie outside the mainstream Western psychology.

Although Zen practice and psychotherapy are very different disciplines, they have a mutually beneficial commonality. The English word "therapy" stems from the Greek and means "to care for." The root of the Greek word is the Sanskrit word "*dhr*" meaning "to support, to maintain," which is one of the meanings of the Buddhist word "dharma." Both Zen practice and psychotherapy involve the tending, supporting, and maintaining of life. This joint concern may be a point of connectedness and mutual benefit. ♦



BUDDHIST PEACE FELLOWSHIP JOURNAL

The Buddhist Peace Fellowship publishes a quarterly journal of articles by and about spiritual peaceworkers, including Buddhists of all traditions.

Recent issues feature: Joanna Macy, Gary Snyder, Mayumi Oda, Peter Matthiessen, and Robert Aitken-roshi; reports on engaged Buddhism in all parts of the world, including Burma, Central America, and Tibet; and articles on human rights, environmental action, homelessness, AIDS, abortion and Buddhism, and Buddhist responses to the Middle East war.

We invite your inquiry. Please contact Margaret Howe at:

BUDDHIST PEACE FELLOWSHIP
P.O. Box 4650 Berkeley, CA 94704
415-525-8596

ZEN AS THERAPY

by William Fickling

Zen and mental health? What, indeed, is mental health? In seeking an answer, it would seem quite logical to turn to psychiatry. However, doing so would, alas, very likely leave one disappointed. One would find, rather than guidelines for what might constitute mental health, a plenitude of opinion as to what constitutes mental *un*health.

For example, the American Psychiatric Association's *Diagnostic and Statistical Manual of Mental Disorders* (3rd edition, revised), commonly abbreviated as *DSM-III-R*, lists, defines, and describes several hundred mental disorders, running the gamut from Adjustment Disorder ("a maladaptive reaction to an identifiable social stressor") to Zoophilia ("recurrent intense sexual urges and sexually arousing fantasies involving animals"). However, notwithstanding its encyclopedic scope, *DSM-III-R* provides no help — in spite of its being the psychiatric "bible" — in seeking to understand what constitutes a healthy, well-functioning personality. *DSM-III-R* in fact epitomizes a central problem in the field of mental health, a problem commonly called the "medical model." This is the tendency, still representing the mainstream of psychiatry and other mental health professions, to view clients (a term vastly preferable to "patients") as clusters of symptoms for which relief must be provided. Indeed, entire manuals have been written which provide recommended courses of "treatment" for nearly all of the "disorders" listed in *DSM-III-R*. The problem with such an approach is that, no matter how effective such "treatment" might be, it obscures the fact that you are dealing with a real, live human being who is completely unique in his wholeness and unlike any other creature who has ever existed.

There is an even deeper problem with the *DSM-III-R* approach to mental health, deeply ingrained in Western culture, which I will mention only briefly. This is the tendency, descending directly from Aristotle, of endless categorization and compartmentalization of reality, of relegating every aspect of reality into a diagnostic and definitional pigeonhole, with the result of obscuring, and even becoming completely detached from, the whole. This, of course, is old ground to anyone familiar with the work of the great Zen masters, but it directly relates to issues of "mental health," as we shall see below.

In contrast to the pigeonholing approach of mainstream psychiatry, there has existed for the past several decades a movement, sometimes called the "third force" (following psychoanalysis and behaviorism) in Western psychology, which is still outside the mainstream but which has increasingly and pro-

foundly influenced both the way therapists view their clients and the way that they provide care to their clients. The "third force" approach closely resembles many Eastern thought systems, including Zen. Best exemplified by the writings of Abraham Maslow and Carl Rogers, the approach of the "third force" can be encapsulated by the term *wholeness*. This wholeness consists not of viewing the person seeking help as a bundle of neuroses or other "symptoms" of deep-seated psychopathology, as psychoanalysts do, or of ignoring the person completely while focusing primarily on maladaptive behaviors to be extinguished, as behaviorists do, but of viewing the person as one unique in his individuality, ever changing and unfolding, whose pain is caused by a blocking of the natural growing and unfolding process. Therapy, therefore, appropriately consists of discovering and removing whatever blockage may exist.

Many contemporary therapists would agree with most of what was stated in the foregoing paragraph. They would be very likely to disagree, however, on how to achieve the goals of unblocking this natural growth process and helping their clients achieve something approaching self-actualization. They would be likely to disagree because, just as there exists a plethora of psychiatric diagnoses, so does there exist a seemingly endless and confusing array of therapies. A recent compilation of current psychotherapies (Corsini 1981) found no less than 341 schools of psychotherapy currently being practiced, ranging alphabetically from Action Therapy to Z-Process Therapy. For some reason, I am immediately reminded of a statement attributed to Mark Twain: "When a man says he's here to help you, run like hell!"

In the midst of such confusion, it is probably best to consign all of this nonsense to the rubbish heap and go back to basics. In attempting to answer the original question I posed — what is mental health? — I ask two basic questions. First, what are the characteristics of an approach to life likely to maximize personal happiness and fulfillment and to minimize personal misery? Second, how is such an approach to life to be achieved?

The answer to the first question has been attempted by nearly every major figure in Twentieth Century psychology. As divergent as their views may be in other areas, they are in remarkable agreement on one conclusion: personal happiness and fulfillment consists of getting outside the self. The wording may be different, but the concept is the same. Freud calls it love and work; Maslow calls it self-actualization; Rogers calls it the fully-functioning person; existential psychologists call it authentic being. These conclusions approach, but lack the far-reaching thoroughness of the Zen goal of *forgetting* the self.

The characteristics of a fully-functioning person are discussed in detail by Rogers (1961: 183-196). They include an increasing openness to experience; increasingly existential living, or living fully in each moment; and an increasing trust in one's organism, i.e., doing what "feels right" rather than relying on some foreordained code of action or on the opinions of others. Much more could be said, but these few simple concepts capture what has recently, and quite appropriately, been called "flow"

William Fickling, LCSW, is a therapist and Zen practitioner, who lives at ZCLA.

(Csikszentmihalyi, 1990), a process of total involvement. Such a state can only be achieved by forgetting the self.

Answering the second question — how is such an approach to life to be achieved? — will necessitate examining Zen and contrasting it to Western therapeutic approaches more thoroughly. I think it can safely be said that when we look for whatever is blocking such personal fulfillment, the blockage lies in some form of thought process or conceptualization. These concepts might be about one's self or about the environment, but they are nearly always prescriptive or proscriptive in nature. They contain "shoulds," "oughts," and "musts." They usually take shape and become ingrained early in life and are very hard to change. Most forms of Western psychotherapy that work — and they all work to some extent if the therapist is competent, if the therapist and the client are a good fit, and if the client is motivated to work hard enough — do so because they change these self-defeating beliefs. How do you change a belief system? Western psychotherapies, directly or indirectly, focus on the content of the belief system.

Many of these therapies, especially those labelled "cognitive" therapies, can be quite effective. They ferret out the self-defeating beliefs often deeply held by a person and then either force the person to examine the evidence for or against a belief and modify his behavior accordingly, or directly and forcefully attack the belief, forcing the person to replace the self-defeating belief with a more self-enhancing and goal-directed one. Cognitive therapies work if the change is not done only at the intellectual level. If the tentative and shaky cognitive change is followed by a sustained behavior change, it is very likely that a substantial change will take place in the core beliefs, and with this change will occur a concomitant emotive change.

Such an approach is fine as far as it goes, but it does not go far enough. As I said before, Western therapies deal only with the content and not the structure of the belief system. Therefore, the benefits of psychotherapy tend to be incomplete because (a) they fail to deal with the fact that it is the very existence of conceptual thinking and the ego, and not their content, which is the root of (probably) all human misery; and (b) as Alan Watts pointed out, it is inherently dualistic, as exhibited by its very name — *psycho* therapy — as if the mind is an entity separate from the body, from you, from everything else.

The dominant tendency in Western culture is to engage in a thought process in which the perceiving self perceives the object, but such perception is filtered through a pre-existing set of conceptualizations. If the content of these conceptualiza-

tions is self-enhancing, then no real harm is done, although some limitations in directly apprehending experience would probably remain. If the content is self-defeating, however, the person holding the conceptualizations is likely to suffer from considerable emotional pain. When the emotional pain becomes too difficult to bear, a person often seeks professional help, and a therapist goes to work modifying the content of the conceptualizations. If therapy stops there, as it usually does, its work remains incomplete.

A few of the "experiential" therapies, such as Gestalt therapy, recognize that the root problem lies in the conceptualizations themselves, and will work ruthlessly at eliminating them. If an experienced Gestalt therapist does his work well, we are

likely left with something like the perceiving ego directly perceiving the perceived object without such perceptions being filtered through intervening concepts, i.e. conceptualizations have now been eliminated.

Not bad. But, to my knowledge, no Western therapeutic system goes beyond this point. Thus, we are still left with a problem: the distinction between perceiver and perceived leaves a dualistic system intact. The potential therefore remains for all of the progress made

**"... When a man says
he's here to help you,
run like hell!"**

-- Mark Twain



Anna's Hummingbird
(*Calypte Anna*) from life
Zen Mountain Center, 1991
H.J. Janosik

so far to become, like Penelope's weaving, unravelled overnight, unless a few further steps are taken. If we eliminate consciousness of the act of perceiving, *while continuing to perceive*, we will gradually eliminate the act of perceiving. As this happens, the apparent distinction between perceiver and perceived will become smaller and smaller, and will eventually disappear. Perceiver and perceived will be one; we will have arrived at an egoless state of being.

It will no doubt have occurred to readers of *The Ten Directions* long before this point that there is only one way to arrive at such a state, and that is through meditation. There are scores, and possibly hundreds, of types of meditation; the most efficient and direct is surely *shikan-taza* — "just sitting." In my own clinical practice, I eventually come around to something resembling Zen meditative practice, usually without calling it that or even mentioning Zen or Buddhism.

But first, I often have to buy into my clients' intellectualizations and conceptualizations in order to forge a therapeutic alliance, win their confidence, or simply let them know that they are being heard. But sooner or later, if the client stays in therapy and I have the client's confidence, we veer off in the direction of Zen. I give the client a gentle push, and he is very much on his own. I can sometimes help with interpreting unconscious

PERSPECTIVE

material that often surfaces during meditation practice, but eventually the client no longer needs interpretation. The unconscious-become-conscious thoughts just are. That's it. Get on with your life, and keep sitting.

What is mental health? Just this! Mu!

NOTES

Corsini, Raymond J., ed. *Handbook of Innovative Psychotherapies*. New York: John Wiley & Sons, 1981.

Csikszentmihalyi, Mihaly. *Flow: The Psychology of Optimal Experience*. New York: Harper & Row, 1990.

Diagnostic and Statistical Manual of Mental Disorders (Third Edition, Revised). Washington, American Psychiatric Association, 1987.

Mahezumi, Roshii, Taizan. "Why Zazen?" *The Ten Directions*, Spring/Summer 1990, pp. 4-6.

Maslow, Abraham H. *Toward a Psychology of Being*, 2nd edition. New York: Van Nostrand Reinhold, 1968.

Perls, Frederick S. *Gestalt Therapy Verbatim*. Moab, Utah: Real People Press, 1959.

Rogers, Carl R. *On Becoming a Person*. Boston: Houghton Mifflin, 1961.

Suzuki, D. T. *Essays in Zen Buddhism (First Series)*. New York: Grove Press, 1961. ♦

ZEN AND THE WORK OF A PSYCHOTHERAPIST

by Paula Jakunin Fuld

Several years ago, I faced a seemingly impossible personal challenge. I was no longer enjoying my work as a clinical neuropsychologist in a medical school, although I had finely tuned clinical skills and had done groundbreaking research on Alzheimer's disease for which I had been well recognized. But I had become overspecialized, and I felt stagnant. Although I hated to think about it, it was time for something new.

As I wondered what else I could do, I endured a seemingly endless period of agony, self-doubt, and despair. Finally, I decided to improve my skills as a psychotherapist and to move my career in that direction. But there was a problem, and it was a big one: As a psychotherapist, I was often unable to listen emphatically. I was impatient to identify a problem quickly and to fix it. I was gradually becoming aware that I was not an exceptionally compassionate human being, and I had no choice but to change.

Given that I had already had ample psychoanalysis and psychoanalytic psychotherapy with highly skilled therapists, I wondered whether it was really possible for me to become more open to the suffering of others. When I explored ways of developing empathy and compassion, I discovered that authorities generally believed that these qualities cannot be taught. It was clear that I would have to travel an unusual road if I were to become the sort of therapist I wanted to be.

I had read that Zen sitting (zazen) engenders compassion and also trains the practitioner to maintain complete attention without thought or action. Could Zen help improve my functioning as a psychotherapist? While obtaining additional supervised experience in psychodynamic psychotherapy, I decided to throw myself into Zen sitting practice, working with a teacher and a group of Zen students. I found zazen to be a rigorous, down-to-earth, individual research method, an excellent tool for self-study and personal growth.

Before long, I had achieved a degree of skill in relinquishing ideas and expectations, at being completely open to (or fully present to) whatever was happening with a patient. I extended the discipline of sitting to my office. Whenever I found myself at an impasse with a patient — clearly getting nowhere at that particular moment — I "let go" internally, allowing myself to fully experience my sense of helplessness and frustration at not knowing what was happening at that moment in the treatment. Then, although I had not overtly communicated anything to the

Paula Jakunin Fuld, Ph.D., is a clinical psychologist. She co-leads weekend workshops on "Zen for Health Professionals" for ZCLA's Inward Bound programs.

STOP your mind



The Vajradhatu Sun will stop your mind with uncommon insights on Buddhism, politics and the arts. Reflecting the Buddhist and Shambhala teachings of Chögyam Trungpa Rinpoche, author of *Cutting Through Spiritual Materialism*.

\$18 for six issues. 1345 Spruce St., Boulder, CO 80302. Mastercard and Visa: (303) 444-8686.

patient, she or he would respond with new information. After a time, my psychotherapy mentor let me know that one of my *strengths* was the ability to quickly form an emphatic bond! Surprisingly, he also indicated that I was unusually intuitive. These two abilities were certainly new for me.

Because of the new ability to intuitively grasp weakly communicated information, my relationship to psychodynamic psychotherapy technique changed. I often did not need to observe the patient for long to be able to intervene effectively. Having committed myself to "being whatever was necessary to help the patient accomplish his or her goals," I was able to function skillfully without "knowing" how I was going to do it. It helped that I did not have very many psychotherapy patients at first, because I made that commitment eagerly, wanting to prevent the loss of any of them. Once having made the commitment, however, I did not really have to think about what to do; I automatically communicated what was needed, and good results followed.

I experimented to see if this type of functioning could work for the patient, too. I asked each patient if she or he was willing to tell me *everything* I needed to know to be able to help. I acknowledged that there was no way of knowing exactly what that might be, or how to communicate it. Nevertheless, I inquired about the patient's willingness to make that commitment. Sometimes, the patient had reservations. We explored them. If we could get these out of the way, the patient was willing.

Once a patient made that commitment in relation to a particular goal, the goal was as good as accomplished; the patient did, indeed, communicate the necessary material and/or feelings, and I intervened effectively, without either of us planning or controlling the process, except that I continually monitored the quality of my attention. (We had handled, at the outset, any likelihood that destructive or self-destructive acting out might occur in the course of treatment.)

I began to consider myself an instrument, staying "open" whenever I noticed that I was not, and noticing the feelings and thoughts induced in me by the patient. I spontaneously learned that to share these with the patient, when appropriate, was extremely useful. After a session, if I found myself experiencing unpleasant or unfamiliar states, I sat as soon as I had privacy. Before the end of my planned sitting time, I would re-experience some emotional event from my past, and I would also see what the patient had been trying to communicate. In order for this process to complete itself, however, I would have to become uncomfortable enough to be 100 percent willing to surrender to this painful process without knowing in advance what it would be. Then, my desire to work as efficiently and effectively as possible would enable me to discontinue any defensive avoidance maneuvers and allow the repressed experience to emerge.

I always felt somewhat relieved when I sensed that I was ready to surrender to the process; I knew that de-repression of the troubling experiences would soon occur, and that I would again feel comfortable proceeding in the work with the patient.

I realized that without sitting, my life and my work could easily be affected adversely by states induced by the patient's primitive communications, and that this occurred more frequently than was generally believed. Sitting enabled me to neutralize these reactions promptly, whether I was working entirely on my own or getting additional clarification and support from a consultant. I opened up my schedule so that I could sit between one patient and the next whenever necessary (and I continue to find this immensely valuable).

I became more courageous in certain ways. From the beginning, I let my patients know that therapists have to do homework from time to time. They were to let me know whenever they sensed that I was not hearing them. This was not to be the end of the relationship (as they might fear), but the beginning of an opportunity to learn what a lively, growing relationship could be. Then, I would promise to "do my homework." Naturally, I could not know what that would require of me emotionally, but I rarely doubted its value, either to me personally or to the patient. Experience has taught me that so long as my commitment to the patient (and to my own continued development) is strong enough to allow that moment of surrender to occur, I will succeed. And I always have, when challenged in this way.

Why would I want to subject myself to such a painful process? Above all, I want to engender faith in the value of relatedness. I do not want the patient to unwittingly "take care of me" at his own expense, by avoiding certain material (as patients may do for many years and with successive therapists). I do want to give the patient experience with renewed closeness after the discomfort created by mutual acknowledgement of (temporary) failure. Most of all, I want to model the growth opportunity in a nurturant, committed relationship and teach the patient how to love productively.

I believe that our life experience, whenever we are forced to open completely to it, is sufficient to allow us to resonate with anything another needs to share. And we usually need to be pushed to experience ourselves fully, even when we know the rewards of doing so. The experience is undeniably painful, but the resulting new aliveness is more than worth it.

Therefore, I appreciate the challenges that require me to work on myself, just as the patient appreciates the work we do on his or her behalf. I want to empower him or her to see that his or her own experience of what is going on is not to be suppressed, and that I personally expect to benefit from hearing about it. I want the patient to know that she or he has something valuable to offer. I want the patient to learn that, although I function in a professional role, we are fundamentally the same; to learn that freedom, vitality, and enjoyment of life require from each of us a lifelong commitment to developing greater and greater intimacy with ourselves, and skill in managing closeness with others.

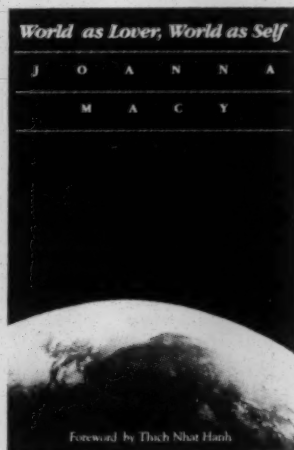
As time goes on, I grow in appreciation for all that we must experience to be fully alive. And I continue to find sitting invaluable — for my professional practice and for my life. ♦

BOOK REVIEW

reviewed by Janet Jikei Wells

It seems the world is awakening to its true self due to crisis (sound familiar?), and Joanna Macy is shaking our collective consciousness in *World as Lover, World as Self*. She has studied hard and traveled hard to unravel the complex knot our earth and its inhabitants are in today. Like authors Brian Swimme and Thomas Berry, she is concerned . . . no . . . *alarmed* at the grim prospects for our future.

Macy's book is like reading the processes of a beginning Zen student as he or she embarks upon practice, except this student is the global community. First, there is confronting the pain . . . the pain of loss and probable extinction, of powerlessness, of separation. She says that to heal our society, our psyches must heal. She calls it "despair work." She invites



World as Lover, World as Self

by Joanna Macy

Forward by Thich Nhat Hanh

Parallax Press, Berkeley CA

1991, 252 pages

us to validate the despair by quoting Franz Kafka.

Validating Despair

You can hold yourself back from the suffering of the world: This is something you are free to do . . . but perhaps precisely this holding back is the only suffering you might be able to avoid. (p. 21)

Then she leads us through a series of guided meditations for social activists that I found very effective.

In Chapter 5, intense zazen begins for the novice activists as she takes us way back to the original dharma . . . to the early teachings of the Buddha. Macy's mastery of the Master takes great study and concentration. But it is important to persevere because the main theme of the book is explained in Gautama's great realization and teaching of *pattica samuppada*,

Janet Jikei Wells is a Zen student living in Atlanta. She recently co-produced a video featuring Jonas Salk entitled The Next Epoch for Beyond War and Physicians for Social Responsibility.

or dependent co-arising. Rather than the linear causality of entity to entity, it is the dynamic interrelationship of all beings existing: past . . . present . . . and future. She hangs solving our environmental and social problems on this teaching. "Deep ecology," she states, "is the functional equivalent to dependent co-arising . . ." It recognizes this interdependence of all life forms, and it "empowers creative action for the healing of our world." (p. 64) On page 70 she writes, "In the world we create, we encounter ourselves." She presents the *Gaia* hypothesis -- that the earth itself is a living system; and if you need a turning word for the practice of *vipassana*, or insight meditation, she says:

The application of bare attention allows us to step aside from the mental chatter that perpetuates our preconceptions. Rather than eliminating noise to extract the message, the meditator switches off the message in order to attend to the noise. (p. 71)

We must attend to the noise, and in so doing, we lose the "I" . . . the knower and the known become one. It becomes easier to take care of the world if we realize that we are taking care of ourselves.

In Chapter 8, when Macy explains the Buddha's early perception of karma as the co-arising of doer and deed, she expels the notion that we are only the results of past actions and events and frees us to make the *choices* necessary to sustain our lives and planet. "Choice" is the key here. The early Buddhist view is that a person's identity resides "*not* in enduring self, but in his actions (karma) . . . that is, in the choices that shape these actions." (p. 92) She compares this view to today's "general systems" theory, which is "choice 'is' identity"; thus, stressing the importance of choices.

In Chapter 9, Macy talks about the co-arising of self and society and the

T'AI CHI VIDEO



THE WAY OF T'AI CHI CH'UAN

Gentle Exercise for Health and Inner Peace with Lana Spraker

This uplifting full-color instructional VIDEO, with music from the Findhorn Community, introduces Tai Chi history and philosophy. Set in a lush garden, beginners will find warm-up exercises and clear instructions. Advanced students will welcome the complete 108-move Yang Style demonstration as a practice companion. 60 min.

VHS/BETA Master Card/Visa \$49.95 pp.
Recommended by the American Library Association

T'AI PRODUCTIONS

P.O. Box 25654C, Los Angeles, CA 90025
(213) 479-3646

need for the choice of good and right work. Notably she focuses on "ends" and "means": how our goals are a function of the Way itself . . . interdependent with our acts. This hardly speaks well of things like war and the long-term, deadly nuclear wastes irresponsibly produced for electricity.

We can never avoid what we seek to escape, least of all the political and economic institutions into which we are born. But by virtue of their dependence on our participation, by vote or consumption, lobby or boycott, they can change.
(p. 105)

I was fascinated at how Macy could adroitly go from scholar to historian to poet and storyteller to convey her urgent and hopeful message of interdependence. As storyteller, she relates three excellent anecdotes to communicate her vital ideas. First is the story of the Sarvodaya Movement in Sri Lanka. "Sarvodaya" means "everyone wake up!"

Because reality is seen as dependent co-arising, or systemic in nature, every act is understood to have an effect on the larger web of life . . . one's personal awakening (*Purushodaya*) is integral to the awakening of one's village (*Gramodaya*), and both play integral roles in *Deshodaya* and *Vishvodaya*, the awakening of one's country and one's world.
(p. 135)

This movement began in 1958 and is headquartered in Moratuwa near Colombo. It has since established a dozen regional centers with "lively programs in health, preschool education, agriculture, cottage industry, and village technology." (p. 134) "The Movement asserts that development can only be meaningful in terms of human fulfillment." (p. 134)

The second story was the story of the Tibetans trying to rebuild their glorious

temple, Khampagar, after three decades of exile, devastation, and oppression under Chinese rule. Macy and her family lived and travelled with a monk named Bonga Tulku and other Tibetan friends for seven weeks—just before the Chinese virtually closed Tibet to independent foreign travel. She was amazed at how the Tibetans had preserved their culture in exile, and she was inspired by their perseverance in the face of overwhelming odds and uncertainty. She likened the story to the sort of faith and perseverance we must have if we are to rebuild and sustain our planet.

Thirdly, she tells the story of the "Shambhala Warriors — A Prophecy." This story arose in Tibetan Buddhism over 12 centuries ago. It tells of the great danger the world is in, and of how it will be saved by the Shambhala warriors with their weapons of compassion and insight. The time for the Shambhala warriors to come forth is now.

The latter part of the book is most exciting. The author proposes new ideas, exercises, and metaphors to move us forward . . . inside and out. The Greening of the Self, the Bestiary—a litany of endangered species, the Council of All Beings, the Re-inhabiting of Time, and Meditations in Deep Time are all offered as positive and fulfilling activities toward changing our lives and securing our futures.

When Buddha taught dependent co-arising, it was said to turn the Wheel of Dharma. It was considered to be the first turning of the Wheel. The second turning of the Wheel was considered to be the beginning of the Mahayana tradition, honoring the Perfection of Wisdom (*Prajna paramita*) . . . the Mother of the Buddha.

According to Macy, the third turning of the Dharma Wheel is to reclaim and recast in fresh thought and language the Buddha's core teaching of *pattica samuppada*, or dependent co-arising. It develops the skillful means "for embodying compassion" as we take action to serve the homeless, restore creekbeds, or block weapons shipment. The third turning, I think, will be like what Robinson Jeffers called "falling in love outward." (p. 241)

"With this third turning, we see that everything we do impinges on all beings. How you are with your children is a political act, and the products you buy and your efforts to recycle are a part of it, too. So is meditation—just trying to stay aware is a task of tremendous importance." Macy goes on to say that ". . . saving the planet includes developing a strong, caring connection with future generations; for the dharma of co-arising, we are here to sustain one another over great distances of space and time."

Much of this book is rather scholarly and sometimes tedious, but like a sesshin, it is well worth the effort. I was inspired and empowered. ♦

SANGHA EVENTS

The Sangha would like to acknowledge the following important events in the lives of Zen Center members and friends.

SHIHO (receiving Dharma Transmission)

John Tesshin Sanderson, Aug '91

TOKUDO (monk ordination)

Malcolm Zuishin Gardner, Dec '90
Edward Kenzan Levin, Nov '91

JUKAI (receiving Buddhist precepts)

David Kusho Barnhill, June '91

Paul Kanshu Nunns June '91

In Mexico, Oct '91:

Amelia Komai Barragan

Claudia Keido Garcia Cornejo

Jaime Joshin Mejla

Joaquin Honen Priego

In Mexico by Tesshin Sensei, Nov '91:

Laura Jinin Espinosa

Tomas Kanju Kramer

Otelia Keijun Lance

BIRTHS

Anna Naomi, daughter of
David Dokai & Valerie Kyoshin
Velez-Lillieholm, Sept '91

STATEMENT OF RIGHT CONDUCT

For some time, the teachers and senior instructors of the Zen Center of Los Angeles have been discussing guidelines regarding right conduct. As our practice of the Buddha Way matures, we feel that a statement of policy for right conduct based on our precepts is a useful reminder for ourselves. We are aware that seniority carries with it certain responsibilities and that the proper environment must be created and maintained for the practice of the Buddha Way, to which we have dedicated our lives. To this end, we join other Buddhist communities that have issued similar statements, and we renew our commitment to right conduct by endorsing the following statement.

STATEMENT OF RIGHT CONDUCT

The Zen Center of Los Angeles is committed to providing a supportive and nurturing environment for the practice of the Buddha Way. The ground for right conduct is the practice of the sixteen bodhisattva *kai* or precepts, which are:

The Three Treasures

- Be one with the Buddha.
- Be one with the Dharma.
- Be one with the Sangha.

The Three Pure Precepts

- Do not commit evil.
- Do good.
- Do good for others.

The Ten Grave Precepts

- Do not kill.
- Do not steal.
- Do not be greedy.
- Do not tell a lie.
- Do not be ignorant.
- Do not talk about others' faults or errors.
- Do not elevate yourself and put down others.
- Do not be stingy.
- Do not get angry.
- Do not speak ill of the three treasures.

It is our sincere intention to continually realign our lives in accord with these precepts. Inappropriate conduct is harmful to ourselves and others. Inappropriate conduct may include

such acts as violence, sexual impropriety, drug and substance abuse, and malicious gossip. Persons who encounter inappropriate conduct from any member of the ZCLA Sangha, including its teachers and senior instructors, or themselves practice such conduct, should be aware that these actions violate the spirit and practice of right conduct and seriously undermine the harmony of the Sangha.

We are committed to working out problems and difficulties that may arise from violations of right conduct. If a situation of difficulty arises, persons who are concerned should, first of all, go directly to the person in question and make every effort to work out the situation. If this first step fails, the second step is to contact the senior students of the community and/or Maezumi Roshi, as appropriate. In the case when these steps have been exhausted and the difficulty has not yet been settled, we will set up an arbitration committee to resolve the situation. It is our hope that difficulties will be resolved well before such action becomes necessary and that an arbitration committee will be used infrequently.

Any person who violates right conduct is also expected to make every effort to realign his/her conduct in accord with the precepts and to take the actions necessary to restore the harmony of the Sangha. Such atonement is an integral part of right conduct.

We recognize that the study and practice of these precepts is a lifelong effort and is the responsibility of each person who endeavors to live the Buddha Way. These guidelines are not intended as a legislation of morality, but to encourage each of us, teachers and students alike, to always examine the basic attitude that we need to accomplish the Way. As human beings struggling to accomplish the refined life of the Buddha, the responsibility always rests with each one of us. We urge all who come to practice to assume this responsibility for themselves, for the welfare of others, and for the Buddhadharma. It is through such efforts that mutual respect and the joy of practice will grow in our Sangha.

This statement is issued on October 28, 1991, at the Zen Center of Los Angeles with the full endorsement of the following teachers, senior instructors, and administrators:

- Reverend Hakuyu Taizan Maezumi, Roshi, Abbot
- Reverend Gerald Shishin Wick, Sensei
- Reverend Alfred Jitsudo Ancheta, Mt. Center Vice Abbot
- Reverend Charles Tenshin Fletcher, Director of Training & Senior Instructor
- Reverend Anne Seisen Fletcher, Senior Instructor
- Reverend Wendy Egyoku Nakao, Chief Administrator & Senior Instructor
- Mr. Grover Genro Gauntt, Vice President, Board of Directors
- Mr. Edward Kenzan Levin, Vice President, Board of Directors & Senior Instructor
- Mr. Charles Goshin Naylor, Senior Instructor
- Ms. Nicolee Jikyo Miller, Senior Instructor, Jo Ren Zen Center, San Diego. ♦

ZCLA AFFILIATE GROUPS

ZEN CENTER OF LOS ANGELES

923 So. Normandie Avenue, Los Angeles, CA 90006
(213) 387-2351 -- Abbot: Taizan Maezumi, Roshi

CALIFORNIA

Bakersfield: Ray Nyozen Curnutt, (805) 324-7276
Highland Park: Charles Goshin Naylor, (213) 257-0499
Irvine: Leon Joshin Smith, (714) 646-5762
Los Gatos: Arvis Joen Justi, (408) 354-7506
Manhattan Beach: Marc Koshin Giet, (213) 546-2667
Orange County: Robert Joshin Blair, (714) 990-2508
Riverside: Francis Dojun Cook, (714) 787-8767
San Diego: Jo Ren Zen Center, John Jiyu Gage, (619) 724-9541, and Nicolee Jikyo Miller, (619) 436-5747
San Fernando Valley: Paula Jakunin Fuld, (818) 908-1368
Santa Barbara: Gary Koan Janka, (805) 966-2477
Venice: Philomene Gyokuho Long, (213) 396-1751
Westwood: DeWayne Gajitsu & Juko Snodgrass, (213) 474-6579
COLORADO - Boulder and Denver: Colin Fuko & Ryoko Egan, (303) 449-4143
ILLINOIS - Champaign-Urbana: Peter Kakuzen and Margie Teido Gregory (217) 352-1676 or Jeanne Spanedda (217) 356-8796 and
Chicago: Susan Myoyu Andersen, (312) 282-5813
FLORIDA - Fort Lauderdale: John Savoy, (305) 525-8326
GEORGIA - Atlanta: Janet Jikei Wells, (404) 438-1211
MEXICO - Mexico City: John Tesshin Sanderson, Sensei, Centro Zen de Mexico, Tlapacoya 45, Fracc. Atlamaya, Mexico D.F. 01760 and Mariano Ozen Barragan, Centro Zen de la Ciudad de Mexico, 221 Monte Tauro, Mexico, D.F. 01100
WEST GERMANY - Mainz: Marzena Maria Ryonen Rey, 0613-678376.

ZEN MOUNTAIN CENTER

P.O. BOX 43, Mountain Center, CA 92561
(714) 659-5272 -- Abbot: Taizan Maezumi, Roshi
Inward Bound Program -- Director: Rev. Fred Jitsudo Ancheta

ZEN COMMUNITY OF NEW YORK

114 Woodworth Street, Yonkers, NY 10701
(914) 375-1510 -- Abbot: Tetsugen Glassman, Sensei

CALIFORNIA - Malibu: Shir Hadash, Rabbi Don Singer, (213) 456-5323
NEW JERSEY - Jersey City: Father Robert Kennedy (celebrant), (201) 433-2527
NEW YORK - Kerhonkson: Stefano Mui Barragato, Eastern Napanoch Correctional Inst., Dragon Gate Sangha, (914) 626-7374 and **New Paltz:** White Cliff Sangha, (914) 255-1559
Millbrook: Helen Yuho Harkaspi, Sensei, P.O. Box 1494, Millbrook, NY 12545
New York City: Lex Jikai Hixon, Masjid al Farrah, (212) 431-4882
Sagaponack: Long Island Sitting Group, Peter Muryo Matthiessen, Sensei, Bridge Lane, Sagaponack, NY 11962
(continued on next column)

ZEN COMMUNITY OF NEW YORK *continued*

Yonkers - ZCNY Livelihood: Greyston Bakery, Bryan Daion Rich, and **ZCNY Social Action:** Greyston Family Inn, Sandra Jishu Holmes, and **ZCNY Study Environment:** Greyston Seminary, Nancy Mujo Baker, (914) 375-1510.

KANZEON

Abbot: Genpo Merzel, Sensei

KANZEON U.S.A. Bald Peak Mountain Zendo, 36956 S.W. Laurelwood Road, Hillsboro, Oregon 97123.

HAWAII (Honolulu): Joanne & Steve Ruppert, (808) 988-5473

UTAH (Salt Lake City): Jim Kuzan Curtice, (801) 583-9308

ENGLAND: Zen Practice Center Trust, C/O John Genryu Arkle, 33 Churchwarden House, Ivatt Place, London W149LW

FRANCE: Catherine Genno Pages, 73 Boulevard Pereire, 75017 Paris, Tel. 1'42 27 65 41

NETHERLANDS: Stichting Zen Centrum, C/O Tineke Hartgers, Marcusstraat 5, 1091 TH Amsterdam, Tel. 020 945 104

POLAND: Kandzeon Sangha, C/O Joanna Lasota, ul. Karkonoska 3, 58-563 Przesieka, Tel. 48-75-537-96

WEST GERMANY: Linda Lehrhaupt, Waldhouse am Laacher See, Heimschule 1, 5477 Nickennich, Tel. 02636 3344.

ZEN MOUNTAIN MONASTERY

P.O. BOX 197, Mt. Tremper, NY 12457
(914) 688-2228 -- Abbot: Daido Looi, Sensei

NEW JERSEY - Freehold: Steven Thayer, (201) 462-7769

NEW YORK - Albany: Sean McEnte, (518) 426-8227 and **New York City Extension:** Pat Enkyo O'Hara, (212) 674-0832

OHIO - Macedonia: Ohio Sitting Group, Bob Mushin Rogers, (216) 467-2802

VERMONT - Burlington: Vermont Affiliate, Henry Chigen Finney, (802) 862-2000, and Bob Tokushu Senghas, (802) 658-6466.

Contact ZMM for groups in NEW ZEALAND, Vassar and Skidmore Colleges, and the Greenhaven Correctional Facility.

ZEN COMMUNITY OF OREGON

Eugene - Dwayne Chijo Schaffner, (503) 345-2164

Portland - James Kyogen Fuller, (503) 235-8265, Jan Chozen Bays, Sensei.



What Vehicle Pulls All These Voices Together?

Tsultrim Allione
Laurie Anderson
Chao-Chou
Dogen
Issan Dorsey
China Galland
Allen Ginsberg
Philip Glass
Goenka
Maha Gosananda
Joan Halifax

Andrew Harvey
Hui-Neng
Catherine Ingram
Jack Kornfield
Joanna Macy
Peter Matthiessen
Milarepa
Susan Moon
Iris Murdoch
Thich Nhat Hanh
Tae Hungse Nim

Mayumi Oda
David Schneider
Shakyamuni
Han Shan
Sujata
Suzuki
Robert Thurman
Alan Watts
Ken Wilber
Rudy Wurlitzer
Yasodhara

tricycle

THE BUDDHIST REVIEW

This new independent quarterly for *all* kinds of Buddhists features art, photography, poetry, fiction, film, interviews, profiles, and dharma discourses old and new. With *editor-in-chief* **Helen Tworlov** and *editor-at-large* **Rick Fields**, every issue explores ethics, ecology, history, politics, social action projects, and much more.

Don't miss **Spalding Gray's** encounter with the **Dalai Lama**, and **Gary Snyder** on the Practice of Poetry and Meditation in the premier issue.

Subscribe now—only \$20 (US) a year, for 4 issues.

Yes! Please send me my copy of the premier issue and enter my one year subscription to **Tricycle: THE BUDDHIST REVIEW** today.

NAME _____

ADDRESS _____

CITY _____

STATE _____

ZIP _____

☐ PAYMENT ENCLOSED

☐ BILL ME

make check payable to— **Tricycle: THE BUDDHIST REVIEW**
Subscription Dept. TRI
PO Box 3000
Denville, NJ 07834

TD191

ZCLA'S Bookstore and Gift Shop

BOOKS

New title *The Record of Transmitting the Light: Zen Master Keizan's Denkoroku*, by Francis Dojun Cook, \$14.95.

How to Raise an Ox by Francis Dojun Cook. 3rd edition, paperback, \$10.95.

The Hazy Moon of Enlightenment by Taizan Maezumi, Roshi, and Bernard Tetsugen Glassman, Sensei, \$8.95.

ZERO: Contemporary Buddhist Life and Thought, V.3, 1979. We have discovered 24 copies of this wonderful old publication in our storeroom, \$4.95.

THE ZAZEN TAPES

1. *The Zazen Home Companion*. Our zendo bell begins and ends your sitting period. Perfect for those who live far from a Zen center, or whose schedule doesn't allow them time to sit with a group. BYOI (Bring your own incense.) Side 1 has four ten-minute zazen periods, Side 2 has two 20-minute periods. Both sides end with the *Four Vows* which we recite every evening after the last zazen period. One 90-minute cassette, \$9.95.

2. *The Basics of Zazen: Adjust Body, Breath, and Mind*. Teisho by Maezumi Roshi. Tape 1 — *Sitting Straight: Your zazen is the thorough realization*. One 60-minute cassette, \$9.95. Tape 2 — *The Importance of Focusing on Breath* (formerly available as "Sesshin Teisho — Fundamentals"). One 60-minute cassette, \$9.95. Tape 3 — *Adjust the Mind*. One 60-minute cassette, \$9.95. These three tapes may be ordered as a complete set for \$26.95.

3. *You Should Know Why You Practice and How to Practice*. Compilation of two teisho presented during sesshin, February 22 and 24, 1990. One 90-minute cassette, \$12.95.

GIFT SHOP ON THE PREMISES (Please call for hours.)

THE TEN DIRECTIONS BACK ISSUES. 1986 through 1991 - 11 issues; \$2.00 per issue in the United States; \$3.00 per issue outside of the United States to cover postage and handling. Allow 3 weeks for delivery. International Money Order only for orders outside of the U.S.; all others checks or money orders made out to "The Ten Directions."

TO ORDER BOOKS: Add shipping & handling fees (special first class rate) to order total: 1 book -- \$3.50; 2 books -- \$4.00; 3 books -- \$4.50. **TO ORDER TAPES:** Add the shipping (special first class priority rate) and handling fees to order total: 3 tapes or less -- \$2.50; 4 to 6 tapes -- \$3.50; 7 or more tapes -- \$4.50. **FOR ALL ORDERS:** California residents add 6.75% sales tax. Payment by check or U.S. Post Office Money Order to CENTER PUBLICATIONS. All orders must be prepaid.

MAIL TO: **ZCLA**
923 South Normandie Avenue
Los Angeles, CA 90006 USA
(213) 387-2351 - Call for store hours

Please also request our Center Publications Book Catalog
and our complete Audio Tape Catalog.



DHARMACRAFTS MEDITATION SUPPLIES

Statues, Cushions, Ritual Objects for Zen & Tibetan
Traditions, Incense, Benches, Books, Etc.



For
Catalog
Send \$2.00

**Wholesale
&
Retail**

(617) 492-4793

MC & Visa Accepted

c/o Cambridge Zen Center, Dept. TD
199 Auburn St., Cambridge, MA 02139

Karuna

A Journal of Buddhist Meditation

A non-sectarian Buddhist publication focusing on . . .

- meditation in daily life
- spiritual practice and social change
- women and Buddhism

Subscriptions are \$15 for one year, \$28 for two years.

Sample copy is \$5.

Published 3 times a year by the Karuna Meditation Society.

Name _____ Date _____

Address _____ City _____

State _____ Postal
Code _____



Send to:

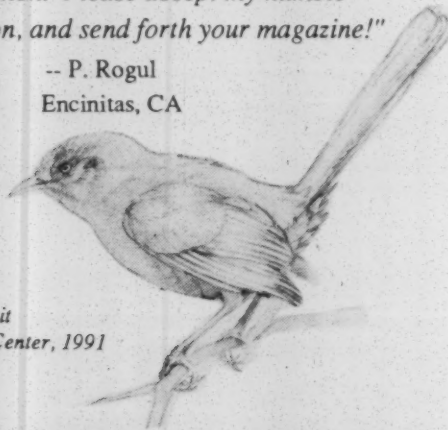
Karuna Journal
P.O. Box 24468, Stn. C, Vancouver, B.C. V5T 4M5

IMPORTANT MAILING LIST INFORMATION

PLEASE READ CAREFULLY

"...The Ten Directions is one of the few desires that I seem not to be able to quench. Please accept my humble contribution, and send forth your magazine!"

-- P. Rogul
Encinitas, CA



Southern Wren-tit
Zen Mountain Center, 1991
H.J. Janosik

The cost of producing and mailing **The Ten Directions** is met largely through the generosity of those who receive it.

Please support our publication by sending your tax-deductible donation made payable to "The Ten Directions" in care of the Zen Center of Los Angeles.

If you are not currently on our mailing list and would like to receive **The Ten Directions**, please fill out this form and send it to us.

- ☐ I would like to be on your mailing list.
- ☐ Please change my address.
- ☐ I would like to support **The Ten Directions**.
Here is my donation of \$ _____.
- ☐ I want my friends to receive **The Ten Directions**.
Please send it to the person(s) listed below.
- ☐ Please remove me from your mailing list.

your name (or name of friend)

street

city

state

zip

We appreciate your support. Thank you!



ZEN CENTER OF LOS ANGELES

923 South Normandie Avenue
Los Angeles, CA 90006

NON-PROFIT ORG
U.S. POSTAGE
PAID
PERMIT NO. 28399
LOS ANGELES, CA.

Anthony U. Leitner Esq.
P.O. Box 9819
Victory Center Station
North Hollywood, CA 91609